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A WORD To Veteran Spiritualists.

Are the Results Worth Our
Efforts?

An Address Delivered
BY G. W. WEBSTER.

To the Readers of the "Progressive
Thinker."

There are still living many of the veteran Spiritualists who caught their first glimpse of light from the other shore soon after Spiritualism began to claim the attention of the thinking world through the writings of A. J. Davis and the manifestations in the Fox family at Hydesville, N. Y. To all such, one of their number, who from the first has taken an active interest in the progress and unfoldment of the new philosophy, and its bearing on the welfare of humanity, and who has made a life study of such topics as is his opinion were likely to offer any light upon the subject of the best methods of promoting the evolution of a higher type of human kind, would offer words of greeting, fellowship and encouragement. The new philosophy was to us a prophecy of reform and the ushering in of an age of progress and higher civilization. It came as a revelation from a higher plane, and in our interpretation, it was little wonder if some of us entertained bright anticipations of results that we were destined to see only partially realized. With the enthusiasm of youth we indulged in high hopes of useful work to be accomplished by willing hands and eager hearts, for most of us were then just entering upon the threshold of active life. Our older and more experienced comrades and fellow-laborers have mostly joined the band of co-workers in Spirit-life, and I doubt not that from their new vantage ground, with enlarged views and quickened perceptions, they return to us with ever-ready sympathy, and such guidance as may be in their power to help us in carrying forward the cause in which we are all interested. We shall soon win them. The most active part of our lives is already spent, and now, after over forty years of work in what we have believed to be the cause of human progress, is a good time to take a retrospect of the past and determine the course to be pursued for the few remaining years in which we can hope to be allowed to work in the sphere of existence. Our experiences have undoubtedly been as dissimilar as our surroundings, dispositions and capabilities have been varied; but whatever they may have been, through failure or success, we have had the glorious consolation of knowing that the sympathy and loving care of the dear ones gone before have been ours, and have also been sustained through all the varying vicissitudes and trials of life, by the consciousness, as we have passed the other shore, that this life is only the gateway, the threshold, the borderland to our final home, where a heritage awaits us grand beyond the power of language to express or imagination to conceive, and where the soul's highest aspirations will ultimately find the fullest gratification and unfoldment. With such assurances to sustain us, I think very few of our number have had any desire to return to a better in orthodox creeds, or felt any regret at having received the light of Spiritualism.

In reviewing our past efforts to do what lay within the scope of our power and ability to help build up the kingdom of heaven on earth, it may be an open question as to whether many of us have individually been able to see wherein our labors have produced any very tangible results; yet one can never tell what may be the final effect of a thought, word or deed, nor the far-reaching benefit that may arise from a thoughtful, conscientious, aspiring life. We may well believe that every earnest humanity-loving spirit will leave an influence that, ever widening as the years roll on, shall brighten many a pathway and gladden many a heart.

As Spiritualists, upholding an unpopular cause, we have had to work against great odds. What has been accomplished has been done through the combined efforts of many workers, both in this world and in Spirit-life. The progress made may not have come in the manner, nor been of just the character anticipated; yet, when we look back forty years and note the great change in public sentiment with regard to many vital questions bearing upon matters of education, morals and the real aim and purpose of earth-life, a change that promises much for future generations, we may well congratulate ourselves on the share contributed thereto by Spiritualism.

The advent of modern Spiritualism occurred at a time when the dogmas of the church were generally held in reverent veneration by the great majority of the common people in nearly all so-called civilized communities. Few had

the tendency to hold or express an opinion contrary thereto. The doctrine of total depravity, original sin, and of the carnality and wickedness of all human reason when applied to religious or spiritual matters, were commonly preached from all orthodox pulpits, and there were few others. The idea that human excellence, either physical, mental or moral, was in any way dependent upon natural causes, was almost entirely ignored. The doctrine of personal responsibility for every thought, feeling and act, now so universally accepted by all intelligent Spiritualists, in those days had attracted the attention of but few thinkers. If simple believing in the saving power of the blood of Jesus, and having a change of heart by some sort of miraculous means called grace, would take away the evil consequences of all hereditary taint, together with a life of selfishness and sin, then all efforts for improvement through physical culture, and the training and education of the intellectual and moral nature, were useless. Before there could be any interest aroused with regard to better conditions for human growth, the necessity for it must be first shown. From the first, the teachings of Spiritualism and of science have been in accord upon this subject. It has been the universal testimony of all spirit revelations with regard to such matters, that the condition and consequent happiness of a person entering Spirit-life depends entirely upon the development, culture and experience attained during the earthly sojourn; and further, that this development and culture are the result of such natural causes as hereditary influence, education, good or evil associations and all the various circumstances that go to make up the warp and woof of human life. This is, in other words, the broad doctrine of evolution, the doctrine of the growth of all our powers through exercise and training.

That these principles are now generally accepted by the most advanced thinkers, both in the church and out of it, is too evident to need proof or argument. We can now occasionally hear from orthodox pulpits the theory advanced that we are each one of us the combined result of the thoughts, feelings and actions of all our ancestors, supplemented by the added influence of such environment as we may have experienced since birth; and yet in the same sermon we may be told that nothing but the saving power of the blood of Jesus can free us from everlasting perdition. Where there can be any connecting link between the two doctrines, or any justice or glad tidings in the latter statement if the former be true, is one of the incomprehensible mysteries of theology. The effort to make such doctrines harmonize will always be a failure, and all who accept the first proposition will have to reject the latter. As a natural result, and advanced thinkers in nearly all denominations who advocate doctrines very nearly allied to the leading principles of Spiritualism. Much of the work of the W. C. T. U. and of the modern Chautauqua societies is largely founded upon the principles of evolution. These societies are doing much good work, too, for temperance, physical culture, dress reform and social purity, and are greatly enlarging the sphere of usefulness of women. Their work would be much more effectual, however, were it not handicapped by their unwise efforts to force upon all mankind their narrow views with regard to that relic of an ignorant and barbarous age, the heathen Sabbath. Of course neither they nor the churches will admit that they have learned anything from Spiritualism. We who can remember the time when their most important principles were only advocated by Spiritualists and Free-thinkers know better; in fact much of their best work is being done by a Spiritualist minority, who submit to the domination of a fanatical majority for the sake of the good being done in other directions. Spiritualism has been the entering wedge that has been causing a general breaking up and disintegration of old creeds, until much of the pulpit preaching of the present time is of a character that would have been called rank heresy forty years ago. This iconoclastic work seems to be necessary before there can be any true understanding of the best methods of building up a higher civilization.

Most of us believe that more satisfactory results would be accomplished if it were universally realized that the Spirit-world is intimately blended with this; that all our actions and motives are an open book to those dwelling in higher spheres; and further, that the wise and good in Spirit-life, who have advanced beyond the selfishness and ignorance resulting from their earthly environment, are doing all in their power to inspire us to live for nobler purposes and for the upbuilding of the kingdom of heaven on earth. Why such a belief should be considered demoralizing or in any way subversive of the welfare of humanity, is utterly incomprehensible. Yet the great majority of the priest-hood and their followers claim to so

consider it—an opinion that can only be accounted for on the ground of either ignorance or selfish obstinacy in opposing doctrines that they imagine threaten their pecuniary or social interests.

So long as mankind can be made to believe that they can escape responsibility for selfishness, excessive indulgence of appetites and passions, or any other violation of the laws of life, just so long will it be of little use to try to teach the importance of a life of temperance, purity and usefulness. The greatest obstacle to human progress today is the orthodox clergy with their doctrine of salvation through the blood of Jesus. They were the defenders of African slavery as being upheld by the teachings of the Bible; they have opposed every effort to widen the sphere of woman and raise her from the inferior and dependent position allowed her in past barbaric ages; they have opposed the doctrine of evolution and nearly every discovery in science, and have been the bitter persecutors of the advocates of every new spiritual revelation from the days of Jesus to Quakerism and modern Spiritualism. That some of them are now teaching a more liberal doctrine than formerly is only because they have been compelled to yield reluctant concessions to the popular demand. They have never been leaders in any kind of thought. Enjoying a life of comparative ease and luxury compared with the masses; supposed to have a monopoly of respectability, and clothed with an air of holiness and sanctity, they have jealously watched every movement that threatened to undermine their influence or diminish their reverence.

They early decided that Spiritualism was a danger to be fought to the death. That they have used every means in their power to make it odious, through ridicule, calumny, false statements and denunciations as being the work of the Devil, is known to all. It is evident to every unprejudiced observer that they are as a class working together for their own selfish interests, as much so as merchants, lawyers, physicians or any union or trust. They have been the ones who in public places have made long prayers to be seen and heard of men. They have been the infidels to truth, the scoffers at all things sacred and holy, the idolatrous worshipers of the occult, the obstacles that have done more than all else to hinder the divine work that the wise and pure in the angel world have sought to bring to the children of earth. With persistent obstinacy they have as a class turned their backs upon the inspiration and spiritual revelations of the nineteenth century and constantly refused to give them a hearing or in any way to investigate their claims. They have been deaf to the spirit voices all around them, which cannot not deny the mission of Jesus, but rather to bring these greater works promised to the faithful, which could not be given in his day on account of the ignorance and superstition of the times.

If Jesus himself were to come with his wonderful powers of healing and his grand inspirations and mediumship, they would not admit him into any church in the land, but would rather denounce him as a Spiritualist, and an emissary of Satan. Like spoiled children, made selfish by unwise petting and indulgence they have so long led a life of vampirism, living on the labor of others, that they claim the right to be supported at the public expense—a right which they do not propose to relinquish. The position they are considered to hold as the messengers of morality and religion, and their direct antagonism with any spiritual revelation that conflicts with the creeds that in their supreme egotism they claim to be founded on the only infallible word of God; even though such infallible word originated with a very ignorant and superstitious people in a barbarous age of the world.

They evidently consider the rapid spread of Spiritualism and rationalism as a menace to the perpetuity of the high privileges they have enjoyed. The threatened danger has apparently had the effect to produce a greater unity of action among the different creeds, resulting in a more perfect organization for the purpose of making common cause for self-preservation.

But while they are trying to frighten their deluded followers with warnings of a terrible punishment to be inflicted upon all unbelievers by an angry and vengeful God, they are themselves doomed soon to meet in another life the inexorable judgment of their own souls, weighing in the balance all of their conduct and selfishness. Their mantle of holiness will then avail them little. It will no longer deceive either themselves or the hosts in spirit-life, and they will have to stand in their own true colors, with such garments as life's privileges and culture have prepared for them. When they meet face to face those who have been trying to bring to the world the inspiration and light that would lead people into the pathways of wisdom and righteousness, and consequent happiness, they will find little cause for rejoicing. They will then learn, if they did not realize it before, the great kindness that has been to the world's progress. They will see that they have really been doing the work that they have charged upon the fabled Satan, leading people astray from the true road to happiness by teaching that the effects of sin can be escaped by believing certain doctrines, thus deceiving them with the hope of a salvation that proves to be utterly worthless, when with the effect of their mistakes and unworthiness still clinging to them, they have to meet the reality of spirit-life.

The teacher of a false theology may

not find such a hell as he pictures to himself, but he will have to learn the other impossibility of escaping from the consequences and responsibility of his own conduct and life, and when he stands in the presence—not only of his deluded victims, but also of the wise and purified in spirit-life, no true Spiritualist can feel anything but the sincerest sympathy for the anguish of spirit that surely awaits him. While these reflections must arouse in our minds feelings of charity for such workers of iniquity, and a desire to save them from the sure results of their mistaken course, they cannot change the fact that the priest-hood is still a power in the land, and have the ability to very largely direct and control popular opinion, making in many places the life of the active worker in the name of Spiritualism more or less that of a martyr.

Nearly all of our high-schools and colleges are under their direct control and influence, and it takes a large endowment of firmness and earnest principle to be able to attend them and be known as a believer in the guardianship and ministry of spirits. It is too common an occurrence for the children of Spirit-ualists to drift with the popular current and finally join the church. In many places a large share of the believers in Spiritualism are not generally known to be such. No doubt these carry in fusion with them, and create a demand for more liberal teaching which is slowly moulding public sentiment; yet some of us believe that if all who have any knowledge of spiritual matters would come boldly to the front and avow their convictions, we should be strong enough to compel respect and courteous treatment from all quarters.

But the world moves slowly, and every reform must come only through the gradual process of growth, and it is little to be wondered if some of us at times become disheartened, and inclined to retire from active work in a cause that has so little to offer in the way of worldly honors or financial prosperity. Never before has the world had so many earnest, philanthropic souls working for the upbuilding of the race as now, not only among Spiritualists, but in every religious denomination; and there is among them all a constantly growing unity of opinion as to the needs of the hour and the best methods to be pursued. A spirit of charity and good-will to man, even with the orthodox, often reaches out far in advance of their fossilized creeds; and yet, when we see that the workers are still in so great a minority, and so helpless to stem the tide of selfishness, dissipation and injustice, only a sublime faith in the care and guardianship of the invisible world, and the final triumph of wisdom and justice, can furnish the incentive to continue in our noble struggle.

Notwithstanding the work of temperance societies, over a billion and a half of dollars are annually spent in the United States for intoxicating drinks and tobacco—hard earnings of labor that ought to be used for building better houses—for books and the education of children that are growing up in ignorance, with temptation on every hand. The persecution and odium everywhere heaped upon Spiritualists, as yet prevents any extensive co-operative work among them. In most places, if they wish to assist in any work of reform, they have to do it through some association conducted in the interest and name of the Christian church. We have to learn the often bitter lesson of working without thanks or appreciation, finding our own reward in the consciousness of duty done, and in the knowledge that we have the assistance and approval of the angel world in every good work. Too often do we see those most trusted prove traitors and ungrateful participants of unearned favors; or the best and most unselfish people traduced and loaded with undeserved calumny, while the unscrupulous and reckless workers of iniquity and injustice are wafted on the highest waves of popularity and financial success.

It is evident to every one who has labored many years for the promotion of a more temperate and intellectual life among mankind, that the grossly selfish and sensual can but rarely be aroused to efforts for improvement, and Spiritualism no more than the old orthodox church has power to suddenly change the ignorant and unscrupulous sinner into an angel of light. A certain amount of culture and preparation are necessary before the study and investigation of Spiritualism can bring much benefit to humanity; consequently too many who have become satisfied of the continuity of existence after death, have failed to draw therefrom any deep lessons of wisdom to purify and ennoble their lives. The ill-reported declaration of spirits that only a life of unselfish devotion to the best interests of mankind can prepare us for an advanced condition of happiness in Spirit-life, seems to make little or no impression upon them. These facts, instead of causing us to relax our efforts, should only remind us of the greater need of education and the importance of the knowledge of the laws of life.

We shall certainly make a great mistake if we allow ourselves to become discouraged by the obstacles in the way and the magnitude of the work. We must either go forward or float downward with the current. Nor must we be surprised if now and then some worker falls out of the ranks. A few years ago Wm. Fishburn, one of the earliest and most prominent advocates of the new philosophy, gave as a reason for not taking a more prominent part in the cause of Spiritualism, that he was disappointed in its results; many of its

advocates were failing to realize those higher conditions of life that he had hoped to see. A. J. Davis, the author of "Nature's Divine Revelation," and other valuable spiritualistic works, wrote to me about fifteen years ago that the millennium had been indefinitely postponed. He, too, was evidently disappointed at the slow progress of the cause, notwithstanding the fact that thousands of lives had been made happier and more useful through the knowledge gained by reading his various publications. Another noted reformer, not a Spiritualist, however, who has done much good work and said many brilliant things in the interest of a higher civilization for the masses, has become disheartened, and giving up his reform work, has taken up the profession of law. He says that the work of the law is a more complete and unobtrusive because he is incapable of filling any other; that he is willing to be robbed and humbugged, and prefers his slavery and chains.

It is little to be wondered at that a person who claims to have no knowledge of a future life, and who gives up his humanitarian work for the legal profession, a calling that does little to make the world better, if all life and happiness end at the grave, the incentives to work for a higher civilization must be very much weakened, and I have no doubt that it will be found to be true that the most earnest and unobtrusive educators and humanitarian workers will be found among those who realize that in all we do we are wielding an influence that shall last for all eternity.

We who have been favored to hear the whisperings of love and sympathy from the other shore, cannot but be proud to give up the work that lies before us. It is not a duty and most solemn obligation that we owe to ourselves, to humanity and our spirit-friends who are ever saying "come up higher," that we should make the best possible use of all the talent, knowledge and wealth we possess in helping to build up the kingdom of heaven on earth. If a large portion of mankind have no desire for such knowledge, and no faith in such principles as will help to lift them out of the low conditions in which they grovel, it only shows the greater need for those who have learned the better way to help spread the knowledge of the true purpose of life. If all cannot or will not see the beauty of a life of temperance, of intellectual activity, of industry and unselfish effort to live true to those conditions which result in the evolution of a higher type of mankind, then it is because the environment of heredity, training and external surroundings has been such as to make it impossible for them to do so. The most favored examples of culture and moral worth now living, had they been born of such parents, brought up in the same school of adversity, in the atmosphere of intemperance, tobacco fumes, profanity and obscenity, would stand as much in need of purification and enlightenment as those who are accused of hugging the chains that religious bigotry and merciless greed are ever forging for unfortunate and helpless humanity.

A constant life of toil and struggle for existence has little tendency to develop aspirations for knowledge and culture. On the other hand, selfishness and animalism thrive in just such conditions. The inevitable result is that among too many of the overworked toilers, the desire for stimulants becomes the ruling passion, and is allowed to absorb a large share of their scanty earnings. If the money spent for strong drink, tobacco and other such purposes could be wisely used for educational advantages, home comforts and co-operative business enterprises, it would soon produce such an improvement in the moral and financial condition of the masses as would be unprecedented in the history of civilization. The salvation of the world must be sought in the efforts of the industrious middle classes—those who have found and appreciate the blessed influence of the Christian religion. The poverty and great wealth each bring a withering curse, blighting the soul's finer sympathies and aspirations. They are the "Giant Despair" standing in the pathway of human progress.

In my great thankfulness that the light of Spiritualism has come to the world, I have hoped that its revelations would so stimulate the mental and spiritual nature of mankind as to cause a more unselfish and intellectual life to take the place of the groveling and thoughtless animality of the age; but when I see so little enthusiasm and so few earnest workers, I sometimes begin to wonder whether this age is really prepared to accept and profit by this great gift of the Spirit-world. When I see the two great political parties of our country leading the knee to the saloon power while the church holds out its plate to catch a share of the booty that craved appetites have fished from the mouths, in many instances, of worse than widows and orphans, I tremble lest the most enlightened nation the world has ever produced should miss the road that leads away from injustice, tyranny and oppression, and find its doom in anarchy, strife and final military despotism. With the rapid increase of intemperance and dissipation, added to the growing power of monopoly, the centralization of the money power, with its grasping, selfish tyranny, together with a dependent and constantly augmenting wage-earning class, there arises in the mind of every thinking person the certain conviction that the time is not far distant when the question must be decided whether the approaching struggle shall be settled by the peaceful methods of evolution or

by the destructive use of revolution.

Those subjects should command the thoughtful consideration of every earnest Spiritualist, and by the term Spiritualist I mean those who take and read spiritualistic papers, attend seances and meetings and take an active interest in spiritual and humanitarian work. To those of us who are hearing the last whisper in our country and who have watched the progress of the new philosophy from its inception, the appeal with special force, and should arouse us to unceasing efforts for the inauguration of better conditions for the coming generations. Even though the civilization of the nineteenth century be doomed to go down in darkness, as that of Greece and Rome, crushed by the blighting power of concentrated wealth, yet still there be no less demand for our best efforts in the work of aiding and uplifting the ignorant and unfortunate. It is the spiritual method never to relax effort, but to continue the work of purification both in this world and in Spirit-life, till all sorrow and heartache shall be dissipated in the light of higher spheres. Reason and duty point to such a course as the only one for us to follow. So long as there are children to educate and men and women to save from the broad road that leads to degradation and misery, so long will there be no excuse for folding our hands in idleness. If we have ourselves passed through anguish and tribulation on account of education that we now know to have been unwise, or if our experience has taught us anything with regard to pathways that lead upward, we ought to be able to leave some records that may serve as landmarks for the young who are to follow after us. They are rapidly taking our places, and our most important work lies in the education and the direction we give to their lives.

Unless we can enlist the enthusiasm and hopefulness of youth in the cause of temperance, reform and human progress, our efforts will avail but little. Our children are looking to us for example and counsel. What advice shall we give them? Shall we say to them: "Take care of number one and waste no time on philanthropic and reformatory projects; the world is not ready for it; the millennium has been postponed, and you will only be throwing away your labor and sympathy in a hopeless cause; we know all about it; we have tried it and have seen the folly of it. I shall not waste my time in such a vain endeavor. We should not try to live the most useful life is the happiest? That it is our highest duty to so direct our daily lives that we may be prepared, through obeying the laws that govern our physical, mental and moral natures, to take an active and energetic part in every good work? That instead of frittering our lives away in frivolity and sensual indulgence, we should, by judicious work and part of our being, lay the foundation for the highest possible usefulness to ourselves and others?"

There is no greater fallacy than the too prevalent idea that life is merely for enjoyment—a doctrine that very naturally leads to what ought to be called criminal self-indulgence. A life of self-deceit from everything injurious to health, or subversive of the highest morality, will really afford the most true happiness. We should not try to live instead of living to eat; and strive to keep the animal instincts in subjection to an enlightened reason. The laws and conditions that tend to a higher development of mankind are being studied as never before, and Spiritualists should keep in step with the most advanced thought on these subjects. We need to understand better the proper use and function of each part of our being, every faculty of the soul. Happiness, when sought for its own sake, is apt to prove a delusive phantom. Honor and reputation are seldom worthily bestowed and should be esteemed a secondary consideration when compared with mental culture and the building up of a noble character.

We make a grievous mistake if we put off the acquisition of knowledge or the performance of any duty till we reach Spirit-life, or still worse till we are reincarnated. We may never have so good an opportunity as the present. Enlarged views of life and its duties demand improved systems of education. The laws of heredity should be studied, and the education of children commenced before they are born. The kindergarten, industrial education and physical culture should be fostered. Let us teach our children all that we have learned with regard to the future life, and the spiritual nature of man. Keep up the home circle and invite our spirit friends to our own firesides. What greater safeguard can be thrown around the young than the knowledge that we are responsible for all our conduct, that our lives are an open book to the Spirit-world, that the approval of our own consciences and of our spirit friends is of more consequence to us than the opinion of the whole world, and that if we consult our own welfare merely, we cannot afford to wrong a human being or neglect any means of advancing the welfare of our fellow-beings. The universal testimony of the Spirit-world is that we can advance to a higher condition of happiness by living true to the laws of life, and unselfishly working for the happiness of all.

We may not be able, with a blind faith, to put all our trust and hope in a personal ever-present and all-powerful Deity, giving special heed to the praise, advice and petitions of his chosen followers; yet we have the assurance that in our own souls there is a divinity capable of a grand and unlimited unfoldment, that links us to the whole brotherhood of humanity and makes us kin with

the hosts in spirit-life—a divinity that places in every form of life through the universe of infinite space. Sustained by such a sublime faith, we may well refuse to be turned aside from any good work, and through our best efforts may sometimes seem to go out and be lost in infinite darkness, we may rest assured that such is not the fact; but rather that every good thought, every kind act, every generous impulse will leave an influence for good that shall live through all time.

G. W. WEBSTER.

THE STAR DEPTHS.

Grandeur of the Universe.

PHOTOGRAPHY SHOWS 100,000,000 STARS WITH PLANETS AND COMETS TO MATCH.

Spiritualists, study science. Contemplate the beauty and grandeur of the universe. For a moment step aside from Spiritualism and its philosophy, and contemplating the magnitude of creation. By so doing you will advance yourself.

A New York Sun reporter recently spent an evening in St. Louis with Professor E. E. Barnard of Lick Observatory. Professor Barnard, the discoverer of sixteen comets, and he bears the reputation of being the kindest of all the eagle-eyed searchers of the heavens. He is yet a young man, and he is enthusiastic in the work he is now pursuing—photographing the Milky Way.

Original investigators are usually very cautious to make no statements concerning their work which facts do not fully bear out, and Professor Barnard was no exception to the rule. When asked how many stars there were in the Milky Way he replied: "The old text books said the Milky Way contained 30,000,000 stars, but I can photograph more than that number in a five minutes' dry-plate exposure." We estimate pretty accurately that the Lick telescope shows 200,000,000 stars. Of course, you know that photography catches stars which the telescope does not reveal. The greatest revelations now coming to astronomers come along the line of stellar and nebular photography. Modern methods in astronomical photography are such as to give a quite clear delineation of the Milky Way, nebulae and comets. Some of the negatives I have in this little case show us the growth and changes of comets and nebulae in a most satisfactory way."

Professor Barnard then exhibited three photographs of the comet which he discovered in October. The first showed the nucleus quite diffuse and the tail split in two sections. A negative made twenty-four hours later showed the head contracted, the tail shorter, and the sections closer together. Strangely, another photograph forty-eight hours later showed the tail elongated and the head condensed, giving evidence of a growth of many millions of miles in the tail in the two days which elapsed between the photographs.

"How many nebulous groups have you discovered in the Milky Way to date?" he was asked.

"I have been at work on my photographs about two years, and I think I have found forty or fifty groups of nebulosity supposed to belong to the infant stages of world-making, according to the nebular hypothesis."

Professor Barnard did not like to make an approximate statement of the number of stars in the Milky Way. Finally, however, he said:

"I do not believe I have half finished my photographs, and it will require three years to complete them, for it is tedious labor, which often requires many hours' exposure, at favorable times, aided by a delicate manipulation of fine instruments. At the conclusion of my labors I believe an estimate may be made, and I think these little specks will prove to be, say, 500,000,000 stars. You must know that no known clock work will move the instruments so as to keep a given star in one position, so the fingers must be used to adjust the camera. Furthermore, we have to wait long for just the proper conditions for this work."

Professor Barnard's plates are the most complete and satisfactory ever undertaken, for, besides being an eminent and competent observer, he has been a photographer from childhood. Making photographs of the Milky Way interests him more than any other work he has ever undertaken, and the work has been fruitful in unlooked-for directions. It was while doing this labor that he noticed certain displacements and lights which led to the discovery of many comets. The photographs of stars so large that ours is a grain of sand on the infinite shores of matter in comparison do not show larger on his plates than the thousandths of an inch in diameter, while movements of mighty orbs at the appalling velocity of hundreds of miles per second are slower in the telescope than the creeping of the hour-hand on a small clock's face.

"Yet a vaster thought," said Professor Barnard, "is that the Milky Way, thickly studded as it is with planet stars, and resplendent with varied lights and magnitudes, shows that every star has back of it a luminous background of possibly millions of suns; and the black spaces on my negatives, which presumably show the vault of empty space, in reality represent billions of miles of universe, which a longer exposure of plates would probably people with finite suns, each with its train of planets, surging with the throbs of life and responsive to the control of law."

ZULIEKA

A CHILD OF TWO WORLDS

BY OLIVE

Through the Mediumship of

MRS. CORA L. RICHMOND.

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PART II.

CHAPTER XXII.—CONTINUED

A STEP TOWARD THE GOAL.

"Until a measure is placed before Parliament to abolish or change a law, no one knows by what tedious and tortuous paths, by what expenditure of strength of mind and body, by what patience and service it must be brought to a successful issue, if that destiny awaits it."

"England never steps backward, but O, how many weary and overwrought brains, how many eyes strained to catch a gleam of sunshine, how many tolling hands, how many dim and desolate lives might be changed and made glad if she would move forward a thousand millionth part of an inch faster each year!"

Armand knew this when he came to England first, with Zeld, to live at the Castle—knew it when the first consciousness smote him of having no real right—only the right of ancestral name and inheritance—to those vast estates; knew it when there grew up in his mind and in Zeld's, working side by side in his heart and hers beating in unison, the great longing and determination to be free from the thralldom of ancestral doom, and to right the wrongs of the people, if possible of the nation, for how could a portion be aided and not the whole.

And now that Mr. Freeman had come to meet him with the words upon his lips just recorded, Armand listened without surprise, and Mr. Freeman said:

"Our measures are gaining ground day by day; the people, the thinkers, the statesmen, are becoming educated to our views. We must work and wait and bide our time."

Armand calmly replied: "Yes, and perhaps not only our time, but the time of the next generation and the next. Still, we must not be discouraged. I realize, although a citizen of the world, what it is for a people to break the bonds of centuries, to retain a part and set aside a part of the laws of the hereditary nobility; to be governed by the people, yet uphold a monarchy; to have a state church and comparative freedom of worship. I realize all this, and that our progress must be slow."

"The trouble is," said Mr. Freeman, "that with the wars in the East, the threatened revolt in India, the rising in Burmah, the establishment of governmental protection in Afghanistan, we also have a chronic intermittent source of danger nearer home."

"And that is—"

"Ireland," replied Mr. Freeman. "We no sooner get one measure fairly placed before the people and ready for action in Parliament than out bursts this smouldering fire. It almost seems like a fatality."

"And I fear," said Armand thoughtfully, who had given the subject some attention, "that the fire will not be extinguished except in one of two ways."

"And what does the Earl of Montrose think those two ways must be?" inquired Mr. Freeman.

"Independence for Ireland, in her individual government, or revolution," said Armand.

"But is no compromise possible? Does your lordship think dismemberment or revolution the only alternatives?"

"The only alternatives for Ireland. Had some liberal measures been adopted, had they become laws a quarter of a century ago, the case might be different, yet I am not quite sure that this ever-recurring Irish question will not include in its solution all that we most desire," said Armand.

"Then perhaps we must meet that first," replied Mr. Freeman. Then they commenced to converse upon the special measures, the steps nearest to be taken that were now inevitable, until it was time for Armand to leave for Montrose Castle.

He had seen all the members of Parliament with whom he was allied. He had met the Minister of Foreign Affairs to make some reports about India that he had been urged to undertake during his six months' stay at home in Ceylon. He had conferred with those in high political and official positions who sympathized with the measures pending in which his mind and heart were so thoroughly enlisted, and now he was on his way to Montrose Castle to try and perfect his plans in that region, and carry them to successful termination.

STEPS SOUTWARD.

It was not until Armand had arrived at the Castle gates; not until he saw the Abbey, the walls and the tower; not until the faces and forms of the waiting people pressed around him, and the tears glistened in the eyes of many sturdy men, while the women turned away, sobbing bitterly; not until he felt to the fullest this deep tide of human love and sympathy, that he realized how changed it was, how utterly lonely in every human sense was this coming back to England.

"O, my love, my soul-beloved! Why could you not have been spared to me until both were set free?" he thought, in great agony.

His face was very pale, and Seon, who had gone out to meet him at the station, not being able to leave the Castle to go to London, or to meet him at the ship, thought Armand had been very ill.

After the first greeting, which was as father and son, or an elder and younger brother, Seon said:

"But you did not write me that you were ill, my friend."

"Nay, I have not been ill; only here and now has this overcome me," placing his hand on his heart.

And Seon, whose illness was also in his heart, felt a swift pang of sympathy for Armand, and for himself, and for Maud.

"Ah," thought he, "theirs was not a divided love—in life they were ever united, why not in death also?"

The great tide of sympathy and loving welcome from the people—the reverent, unobtrusive regard—served to weaken the calm that had rested upon Armand, and had pervaded him from within.

He withdrew to his own suite of rooms—his and Zeld's—and after an hour came down to the library, where Seon was waiting for him.

Armand's tranquillity was fully restored. He conversed during the luncheon that was waiting for them, speaking just as freely of Zeld, of all that had transpired concerning her since they left England, as if she still wore her beautiful garment of earth.

Armand's quick glance and ready intuition discovered a change in Seon.

"Are you not well, my boy? You have overtaken yourself with my affairs, I fear. Constant labor by day among difficult problems and intricate plans, and I venture to say, many vigils at night among the stars. This must not be."

Then Armand asked affectionately about Maud and the little ones, noticing the least possible restraint in Seon's manner when speaking of her, a something he could not define, and would not for the world mention.

"And our loved Lady Melville—she fell asleep, so your letters said, without a pang."

"Absolutely. It seemed more like the sweet rest of a child than death," answered Seon.

"And she had not been ill, I think you said?" asked Armand.

"No; there had seemed to be only a gradual failing of strength. Yet she never would consent to remain in her rooms, nor be treated as an invalid."

"I suppose the Rev. Mr. Sleeper officiated at the burial?" said Armand.

"Yes, of course he assisted; but in accordance with a most singular request (for her to make) made by our dear mamma while we were at Montrose Castle, we sent for the good dean, Mr. Makepeace," said Seon.

"By her request?" asked Armand in surprise.

"By her request; for she had said: 'My dears, when my body dies I want, if possible, that the service shall be conducted by Mr. Makepeace.' He spoke most beautifully of Lady Melville's life and works, and added a touching tribute to the beautiful Lady Zeld, Countess of Montrose," said Seon.

"How very remarkable!" exclaimed Armand. "And the Rev. Mr. Sleeper consented to act as 'assistant' to the Broad-churchman? The world certainly moves."

It was now fully time to turn their attention to all that Seon had done—all that he had planned in accordance with Armand's wishes, and all that remained to be done.

The planning and reviewing took many days. How many months and years of days would lead to fulfillment?

They came first to consider the plates and the copies of the inscriptions deciphered by Seon and a friend from the Archaeological Institute.

The substance of these inscriptions has been given in a preceding chapter, but later discoveries finally gave the entire freedom of the disposal of the estates to Armand, the one worthy descendant, the last of the line of Armand.

Upon the coins, however, a new revelation appeared. The coins and pieces of gold were but samples of a vast buried treasure, to be the exclusive possession, when found, of Armand's only child, a daughter.

Then there followed a minute description of the location of the caves where the treasure was buried.

"This ancestor of mine must have been a power in his day. The Norsemen were great pirates, I think; yet, so are all civilized and enlightened kings and powers to-day. Where do you make out the caves to be, Seon, from the description?" asked Armand.

"I have drawn a chart from the plans and measurements, and I locate the caves at Cliveodon Cliffs."

"Just where my mind had located them. Strange that these things we call superstitions nearly always have some foundation. The people over there at the Cliffs have always talked of the buried treasures of the Vikings, and but that the caves were thought to be haunted, I believe they would actually have searched for gold," said Armand.

"No doubt the wraith of your ancestor kept vigil there as here," said Seon, apparently aware of the haunting spirit of the east wing. "And has the ancestral ghost gone away at last unto his Valhalla, or does he still wait to see the final fulfillment of his will?"

"I believe he has gone," said Seon; "but there is a dear ghost who sometimes comes close to my side and helps me with my astronomical studies—the same, I fancied, who sometimes came at Montrose Towers!"

"You saw and felt a presence, then, both here and there? We thought at one time that you were the ghost," said Armand, smiling, and full of interest.

"Yes, and the people think me a spook here, I believe, for they have 'given over' talking of the other ghosts since I came, and call me the 'Spookman, the Star-gazer,'" laughed Seon.

"Can you tell anything about your companion, the one whom you say aids you?" asked Armand.

"Absolutely nothing. As soon as I begin to realize a presence, and question to myself who and what the presence may be, then 'tis gone. Most is it palpable when I am wholly absorbed in my observations or charts, or seeking to solve some difficult problem revealed by the telescope and spectroscope," said Seon.

"So you are not the spook, and cannot explain anything? How fortunate that recent teachings have made us willing to wait," said Armand, full of trust.

"Tell me about Zulieka," and there was a famished sound in Seon's voice, as if he, too, had hungered for that other food that something told him had been freely bestowed upon Armand. Was it the Bread of Life?

"We must not broach that subject now, or nothing else would be done. I will tell you about Zulieka, our heavenly blossom, when we have many days in which to talk," said Armand, with a tender light of devotion in his eyes.

ROYAL STEPS.

Armand stood at twilight on the parapet that crowned the tower of Montrose Castle.

His eyes drank in the soft beauty of the scene—the haze-crowned hills and cliffs; the far-away forests and fields; the river, winding like a silver and blue belt, girdling the gray and green robes of the early spring.

The new leaves were putting forth, the new buds were forming, and on all the hedge-rows the two shades made by the "quick and holly" formed a pretty mosaic.

The spring birds, too, were mating and warbling; a thrush sang out his vesper song, a song of joyous life and love, ere he sought his mate—his rest.

"Just such an evening as this," mused Armand, "when she and I—when Zeld, my beloved, and I, her more than proud husband, arrived at the Castle. When Zulieka was a babe, and we entered into the possession of our new home with the great love of our lives to guide us, and our hopes for humanity to inspire. All this seems like ages ago," he mused; "and now, with Zeld nearer, dearer, if possible, than before, I take my leave of this beautiful scene; bid adieu to all that is here without a pang of regret—nay, with great relief of heart and mind, with great rejoicing of spirit."

Yes, everything had been done that could now be accomplished.

For two things they must wait—for the ratification under the royal seal of the extraordinary bequest of the ancient Saxon, duly ratified under the first kings, and handed down under such miraculous care.

The authenticity of the plates, the accuracy of the interpretations, the entire nature of the case, must undergo a thorough, although secret, examination by the privy councillors, by the ministry, and by the parliamentary representatives or commission.

For this purpose royalty had made a trip to Montrose Castle, ostensibly to inspect the great improvements and works the Earl of Montrose had instituted for the benefit of the people, the masses, but really to see the east wing, the laboratory, cabinet, the plates, and hear the story of their discovery (such portion as would make it plain to royalty), and to hear the translation of the inscriptions from the lips of such learned and honored men as Professor Seon R. J. Spix, the most eminent astronomer, linguist and scholar in the United Kingdom, and Mr. Brown, of the Royal Archaeological Society.

The people of the two counties were ablaze with excitement at this unexpected visit of royalty; an improvised reception and tribute was planned and carried out by the gentry and the people.

It was a tribute of respect to royalty. It was an ovation to Armand.

The enthusiasm, the reverent love, the great human recognition to Armand, so long denied them, found expression on that day.

Armand knew and understood, as did all who were there excepting royalty, who returned to London and to Windsor full of admiration for the loyalty of the people of the two counties.

"An unaccountable devotion," mused royalty, "when we recall

the fact that from those two counties are returned the members of Parliament most suspected of republican tendencies."

It was well that royalty had not the smallest idea of what Armand intended to do with his newly-vested rights of disposing of his hereditary estates and titles in whatever manner he pleased; well that the councillors and ministry did not know the underlying purpose of the Earl of Montrose.

It was even well that the parliamentary commission did not know through whose influence and means all the "discontented" and "reformatory" members of Parliament had been returned.

The plates and their interpretations were accepted. Three copies of the translations had been made—one for royalty, one for Parliament, one for Armand.

The plates themselves were deposited, subject to Armand's order, among the archaeological treasures of the nation.

The coins were deposited, waiting the final disentombing of the treasures, in the vaults of the Bank of England.

The copies of the interpretations were preserved in the records of the kingdom.

STEPS OF FRUITION.

All had been accomplished, or was on the way to that fruition for which he came.

Preparatory to the new state the management of the mills had been reconstructed, the operators elected their overseers and superintendent. The mines had been reorganized, the miners also elected their own overseers and managers. The villages had been rebuilt so that every workman inhabited a cottage and held a piece of land for use. The sturdy yeoman, descendants, no doubt, of the original Saxon possessors of the soil, each held a farm under such favorable conditions as were beyond belief.

The public charities connected with the estates had been abandoned as *charities*. The homes of orphans were with the people, the institutions were "schools" open to all alike, and free of charge, but to be supported by the estates on which they were situated.

The Castle itself had been consecrated and dedicated. The east wing held all the pictures, works of art, &c., &c., and was to be an art museum and repository, while the tower was to be a laboratory and observatory for the pursuit of science.

The Castle was to be a "school" (one of those rare institutions that mean growth, expansion, fruition), and over the door was to be placed a single piece of marble, beautifully designed and fitted into the archway.

As Armand was leaving the Castle for the last time, this stone was just uncovered by those who were engaged in placing it there, and he read:

THIS SCHOOL AND ALL THESE WORKS ARE DEDICATED TO THE PEOPLE FOREVER, IN MEMORY OF

—ZELDA.—

"Beautiful, wise, beloved."

CHAPTER XXIII.

World-Making.

"We will make a world of our own, dear friends, as a prophecy for all mankind."

These were the words spoken by Armand to the assembled societies of workmen, citizens and political reformers, at a secret meeting held to hear his parting address before he had left England. Was it for the last time?

A hundred thousand lives were represented in that meeting (perhaps millions in what would come of it), and fully ten thousand were there. No one could enter without the three series of signs and passwords that were the magic sesame to gain admittance.

Not a royalist was there now, a representative of the press. The former would not and could not come. The latter could not and would not. If anyone connected with the press belonged to an industrial order he was there under secrecy and because of his relation to the order, not to the press.

"I wonder how fares the world-making over there in England? We are getting on famously here."

It was Seon who spoke. He was in the observatory at Montrose Towers, in Ceylon, and the one to whom he addressed his remark was a most helpful as well as interested and attentive listener.

HOW IT CAME ABOUT.

Five years had now elapsed since Seon had left Montrose Castle and Armand quite suddenly one morning because of a dream.

He had not been able to sleep that night because of the excitement, fatigue and cares of the day (the day that royalty visited the Castle to inspect the miraculous plates). At last he fell asleep, and saw his baby-girl (still a babe, although able to walk and talk) coming towards him with her dimpled hands and arms extended, reaching, as she was wont, for a frolic or a toss in his arms.

"Papa, to me—papa, do to me!" Then he continued in a disturbed dream from which he awoke with a start.

Three times did he experience this ere the early morning light told him the day was near. The last time the voice was so imperative, the child so importunate—"Come, papa must come," that he arose, hastily dressed himself, and leaving a note to Armand explaining the cause of his sudden departure, took the first train to London, and from thence to Melville Manor and to his beautiful home, "Singala."

On arriving at the entrance he was surprised to find the door partly open, and he thought he had seen a physician's carriage in one of the stables as he passed.

He hurriedly entered, passed up the stairs, and on the next landing he met the maid.

"Oh, sir! she's very ill! The doctor says there's no hope."

He did not ask, "who is ill?" but sped on to the nursery. There was his baby-girl in the arms of Maud, the latter pale and almost overwhelmed with grief.

"Come, papa must come." In her delirium of fever she said this, and stretched out her hands.

In an instant it was done—Seon clasped Maud and the babe in his arms, then said:

"Let me hold her, darling."

The ice was broken, the frost-chains melted away, and they stood face to face, heart to heart, once more—aye, might it not now be spirit to spirit?

Baby Zeld could not live, and within a few hours after Seon's arrival she breathed her last breath of fleeting mortal life.

"You came so soon after the telegram was sent. How did you make the distance so quickly?"

"Spirit is swifter than body. My telegram came in the night," replied Seon in a whisper.

"And I only sent the dispatch this morning; up to that time she was only ailing, for a day or two past not seeming quite well," said Maud.

They were too busy with the child for Seon to explain. Like Armand, he seemed to be a skillful nurse, a caretaker in sickness, a strong help everywhere. So, while the nursemaid attended to the room, the clothing of the child, and brought Seon and Maud whatever they required, they attended upon the child, and never once entrusted her to any other care but their own.

"She has been moaning and calling, 'papa, to me papa,' all night, and now, for the first time, she rests," said Maud tenderly.

They watched and cared for her, faithfully administered the remedies—remedies that were of no avail—and then, when all was over, and the sweet child-spirit returned to the company of the seraphs from whence she so lately came, and the beautiful child-form returned to the earth, to rest amid daisies and wild violets. When, with the briar in bud and the hawthorn ready to bloom, they had folded her to rest, they found they were once more together in heart as of yore.

The beautiful boy, Armand, who had clung to his baby-sister's casket until they took him away, was left to them, and they had each other.

After Seon had once more gone to Armand, wearing a new light in his eyes, a new joy upon his face, as his friend at once discovered, after all the work of helping Armand had been finished, then did Seon return to Maud and his son, to "Singala," at Melville Manor, and say:

"Is my little wife prepared for a surprise and a proposition?"

"For a proposition, surely; but, Seon dear, who was ever ready or prepared for a genuine surprise?" said Maud, with a smile that, though subdued, was more joyous than any that had lighted her face for months, was it not years?

"Then, if I must make the proposition first, and tell you the surprise after, will you go with me to live in India, perhaps in the fair Singala for which our house is named?"

"If this is the proposition, what must the surprise be?" said Maud; "this has almost taken my breath."

"The surprise is, I am appointed to go to India as astronomer extraordinary, royal stargazer, observer of heavenly bodies, explorer of celestial spheres, by all the learned societies in Europe, and by the Royal Astronomical Society of Great Britain in particular, as well as by the government itself."

"If the Royal Botanical Societies of Europe, especially of Great Britain, and particularly her majesty's government, would only appoint me as their botanist and collector of rare flora, what a fine thing it would be!" said Maud, who, for an amateur, was a very fine botanist.

"If I request it, I believe they will," said Seon.

It was a thing most easily accomplished. They did appoint her, and gave the necessary commission.

So it transpired that the young Armand Spix, Lady Maud, the learned Professor Spix and Armand, Earl of Montrose, went to India together.

WORLD-MAKING IN CEYLON.

Zulieka had made a world of her own during the absence of Armand in England. With the ever-faithful Hiejoh and the ayah she had made excursions over India, and incursions over nearly all the island.

Wherever she appeared there was admiration, respect, reverence. She healed the women by a touch of her hand; she gave advice and counsel to the men; she was the adored of the children; at the shrines and places of sanctuary a place was ever ready for her; she spoke the language of the people, and addressed the learned in their own speech.

At the sanctuary visited by Hiejoh long ago, and from whence the good Jaavannah had so lately passed into the realm of light, Hiejoh once guided her, followed by the ayah. Leaving the latter at the refuge near the highway, Hiejoh and Zulieka appeared before the dæmon in his small room connecting with the Shrine.

Hiejoh whispered something to the priest, then they passed to the altar, and in the full moon of the night, beneath the light of the moon's perfect shield, Zulieka was permitted to gaze into the moon-stone.

No face was ever more illuminated than Zulieka's as she gazed and read what must never be revealed—her past, her future, the future of those most dear to her.

And no face was ever more adoringly lifted to heaven than was the face of this priest of the sacred fire as he gazed upon Zulieka. Hiejoh waited with bowed head until the vision was accomplished.

"No eyes but hers could have looked within the sacred stone," said the priest, as, veiling again his face, he withdrew the stone and gave it to Hiejoh.

"My sacred master knows I could not allow any other eyes than hers to consult the sacred eye, the all-revealing stone."

Zulieka, Hiejoh and the ayah passed homeward in the white moonlight. A solitary bird sang a sweet, wild refrain. The moon was one instant veiled behind a cloud, and then shone out again more clear, more fair.

Zulieka, using a language that was unfamiliar to the ayah, said:

"I knew all that the stone revealed to me before. I knew it from above and within."

Hiejoh only bowed his head in reply.

Some one hurried along the path behind them. The ayah drew closer to Zulieka and Hiejoh until the form should pass.

"A priest on holy mission intent," said Hiejoh, and the form passed by.

Zulieka felt a thrill like that which sometimes preceded her inspirations, saw a light follow the footsteps of the robed and hooded priest, and thought she heard her own name spoken in a soft and musical voice.

From that night Hiejoh seemed to be clothed in a new form; even his visible form had changed, a new, deep interest seemed to surround him, and all who lived at Montrose Towers, and those who met him in the town or at the quay wondered at the added grace and dignity of this wonderful little being, the trusted servant of the Earl of Montrose.

THE NEW LAND.

No travelers to a distant land, no voyagers o'er sunny seas, no pilgrims to a sacred shrine ever brought hearts more deeply laden with gratitude, with a subdued joy, with love christened by discipline misnamed sorrow, than these three who came home to Ceylon. Nor did any child, full of activity of mind and body, intent on seeing, hearing all, ever bring a more joyous, boyish life into a household than did the namesake of Armand.

To Zulieka the coming home of papa Armo was the one event expected for months, and when he came, bringing with him Seon and Maud and little Armand, Zulieka's heart gave a great bound. She knew without being told that baby Zeld had gone; she knew without being told that something new had come into the lives of Seon and Maud, a new light, and she said to Maud, as if continuing her baby prattle when Seon and Maud were lovers (when she said, "I love you 'tose you love Seon"): "I love you more now because you love Seon's spirit."

On the voyage Armand had time and opportunity to relate to Seon—sometimes Maud, too, was a listener—all about the wonderful powers possessed by Zulieka, what she had said, how she had spoken, and under what inspiration of a mighty power—"a power betokening such research, such profound scholarship, such vast knowledge and wisdom, that we sat enchained and full of awe, drinking in all this flood of knowledge, feasting on this fruit of the Tree of Life." Such were the words of Armand.

Notwithstanding what Armand had told them, Zulieka was a wonder, a beauty, a revelation to Maud and Seon, as she was to many more who saw and heard her, and felt the majesty and exaltation of her attendant powers.

THE FLOWER-FAIRY.

Lady Maud had not been in India three years before she received medals from three botanical societies, decorations and honors from the Royal Gardens, and praises from the lovers of flowers everywhere in England.

"To think I should have found my 'sphere,' as the wise ones say, in the direction that I most desired, and that you, Seon, should come down from your stary heights to aid me in classifying and arranging, in preparing my plants and pressed flowers, and to think this land of flowers should be our home. It is most marvelous!" said Maud.

"And to think this almost cloudless land should be the chosen abode of an incurable stargazer, and that you, my fairy of flowers, should climb to my rookery and help me with my calculus and charts is quite as astonishing," said Seon.

"But more surprising is it that I find in this garden more, than any in Bombay, and almost more than in the magnificent garden at Calcutta, the choicest of the flora of this clime; and that our dear Zulieka, in her quaint pilgrimages over this island, whether on her elephant or in her palanquin or carriage, always brought home some rare plant or shrub or tree, and here they are growing for my use," said Maud.

(TO BE CONTINUED.)

Whittier on Spiritualism.

To THE EDITOR:—In the winter of 1879 I wrote the enclosed poem, and sent a copy to John G. Whittier for his criticism on its poetical and sentimental phases, and received the reply that follows, and now, thinking that others might be pleased to know what he thought about it, ask for its publication in your valuable journal.

O. W. BARNARD.

THE WANDERER.

Two parents fond in peace did dwell,
Their joy an only child;
And thus their lives were blest with hope,
Their skies were blue and mild,
For fortune filled their coffers full;
Their son, a youth of ten,
Gave promise in those early years
To rise above common men.

The sunshine fell in golden streams
Around their peaceful home;
Contentment smiled on every face,
Where none ever cared to roam.

The birds sang tender notes of love,
That filled their lives with joy,
And many prayers to heaven arose
To "bless their darling boy."

This model home has all the charms
That heart could ever desire,
Of culture, music, art and books,
And love's immortal fire.

Which leaves a halo around the brows
Of all who enter there—
A fragrance like the rarest sweet,
Enriching all the air.

But life is short, and time is long,
And changes ever come,
In which misfortunes dire appear,
The best are stricken dumb!

And ere his first and twentieth year
The son has restive grown,
And wishes now to travel far
Around the world alone;

But never has he spoken yet
To any mortal man,
Nor naught divulged by thought or deed,
This wild and wandering plan;

He's fondly dreaming night and day
About the world so wide,
And longs to traverse oceans vast,
On rivers long to ride;

His home that once was dear and sweet,
And filled his soul with joy,
Has vanished like the mists of morn,
Nor doth his thoughts employ;

A spirit wild has seized his soul,
He yields to its command—
At once resolves to quit his home,
And sail the oceans grand.

The morning's clear and radiant light,
In glory's beaming dawn,
And gliding all the mountain tops,
They wear a golden crown.

The parents from their slumbers rise,
And view the enchanting scene,
And breathe the rich, ambrosial air
With naught their hearts between;

Their souls overflow with joy supreme,
Their home, so pure and bright,
Unbounded love is felt for all
With exquisite delight.

When lo! they miss their darling son!
They search the household round;
Their hearts sink down like icy lead,
He's nowhere to be found!

They search all o'er the house again,
They search the lanes and fields;
They search the town, they search the streets,
The search no comfort yields;

He's gone and left no word nor sign
Betraying his intent;
He took his clothing from his room,
Which shows them how he went.

And thus the happy, golden morn
Has changed to thickest gloom;
Their joyous words to briny tears,
How sad and dark their doom.

They think he lives, but why should he
Their kindness thus repay?
And why should he, "their darling boy,"
Their trust and hope betray?

Ungrateful thus he seems to them,
To cause such pain and grief,
And darkens all their future lives,
No hope to give relief;

Although he's left them lone and sad,
His absence they deplore;
He's tenfold more their "darling boy,"
They love him still the more!

The search goes on the country round,
And sleepless nights are spent,
But searchings mocked by floods of tears,
For fate will not relent.

They search in lands beyond the seas,
Far away;
They search in cities grand and strange,
The rivers of Cathay;

They search the ships that sail the seas,
They search in forests old;
They search the mountains' snowy heights,
In caverns dark and cold;

But vain their quest, no trace nor sign
Rewards their weary pains,
Till now of all their fortune vast
There's little that remains.

Their fortune and their strength is gone,
They're feeble now and poor,
And all they have must soon be sold,
Then to the poor-house door.

A decade's passed since they began
Their search so long and vain,
And still they think their "darling boy"
Will come to them again.

For never have they lost their faith
His steps he'll yet retrace,
And in the visions of the night
They oft behold his face.

The day has come when all must go,
The auctioneer's at hand;
To-morrow's Christmas, when they'll have
No houses, goods nor land.

The sale begins, a stranger's there,
Who buys the first thing sold,
And then the next, and all, indeed,
With bidding high and bold.

The hour arrives when he must pay
For all that he has bought,
He pays his gold; his mother then
First knows the son they've sought.

And thus the wanderer does return,
With fame and gold in store,
To bless his long-neglected ones,
And leave them nevermore.

And Christmas day was bright with joy,
Their son and home restored,
The parents, then, with swelling hearts,
Their wandering son adored.

He lived to bless them day by day,
They lived to thus enjoy;
And ever in their heart of hearts
They bless their "darling boy,"
And as their lives glide smoothly on
To sunset's golden ray,
They cherish with the fondest joy
That golden Christmas day.

THE BEAUTIFUL LAND OF LIGHT.

We know of a land where the angels dwell,
Far away on the shining shore,

'Tis a land of rest and forever blest
By the light of love evermore.
Our loved ones come back from those realms of light—
From their homes of splendor above—
Where voices of love rise sweetly above
That breathe the sweet incense of love.

They tell how the streams of delight ever pour,
Of the joys no mortal can know—
How rivers of light bring joy to the sight,
As through the green valleys they flow.

How the beautiful hills and the valleys so bright
Are pressed by a jubilant throng,
Where voices of love rise sweetly above
And thrill the glad mountains with song.

No darkness nor death, no sickness nor pain,
Where childhood and age pass away;
No sorrows of time are found in that clime
Where life's holy laws all obey.

There fadeless flowers perfume the sweet air
That fills every sense with delight;
The land of God no spoiler hath trod,
So brilliant and blooming and bright.

This home of the soul the children of earth
Have seen in their visions sublime,
When sorrows have come and stricken them dumb,
In the darkened pathway of time;

Sages and seers, with ecstatic delight,
Have gazed through its portals of day,
While wrapped in a trance have reached an advance
That swept all their sorrows away.

This radiant realm, the home of the race
Where love's swelling tides ever roll,
Where raptures of bliss not dreamed of in this
Ever pour, and pour on the soul.

Where life's golden stream forever does flow,
With manhood forever in bloom,
This joy with surprise leaps down from the skies,
And gleams through the vault of the tomb.

DANVERS, 6th, 2d mo., 1879.

FRIEND BARNARD:—Thy letter and the enclosed poem have been received. I have read the latter, and find it easy flowing verse. Its positive description of the future life, however, seems scarcely real to me. I look forward to a future life not dissimilar to this—a life of toil, trial, hope and sorrow for my own sins and those of others—its highest joy doing good to others, and to drawing nearer to the Divine Love. I am not a Spiritualist, except in the Quaker sense. I have seen little and know little of the phenomena of what is called "modern Spiritualism." I hold fast to the old Quaker faith, and am content with it. There may be something new and inexplicable at present in the "signs and wonders" of the new faith, but I am willing to wait for the unfolding of the great mystery in the future.

I am truly thy friend,

JOHN G. WHITTIER.

Recollections of John Pierpont.

To THE EDITOR:—John Wetherbee's letter in a late issue of THE PROGRESSIVE THINKER brings to my mind two or three personal reminiscences of this eminent and good man, which, as everything pertaining to him is of interest to Spiritualists, I will, with your permission, relate.

It was my good fortune while living in Washington, and, like him, filling a clerkship in the Treasury Department in 1862, to get acquainted with this truly great man. Being then a novice in the principles of Spiritualism, and regarding him, as I always have, as one of the best balanced and finely-rounded-out specimens of the race in physical, mental and spiritual development I ever met, I asked and obtained permission to spend several evenings with him at his home and have him tell me "why he was a Spiritualist," and briefly recount his experiences as an investigator.

Suffice it to say the experiences and observations of such a man completely removed my remaining skepticism as to the beauty, philosophy and facts of Spiritualism.

I met him one day while walking in the streets with my boy, a lad of six years. After a cordial shake of my hand, he stooped his majestic form, and, placing his hand on the boy's head, gave him his benediction and a few simple words of admonition and encouragement, then raised his courtly figure and passed on.

My little boy turned to me with great interest and inquired: "Pa, is that God?" He had seen great men before, but here he thought was a God!

Another time I met him in one of the beautiful parks, where he delighted to stroll to commune with nature.

When within a few rods of me he commenced reciting Hood's familiar couplet:

I do not like thee, Doctor Fell,
The reason why I cannot tell,
But one thing I do know full well,

then making a parody on the last line and taking my hand within his own, he exclaimed with emphasis:

I do like thee, Doctor Fell.

I never received a greater compliment—or one so high and so beautifully rendered. Massachusetts, grand old State that she is, has produced many great men, but I doubt if she ever gave birth to a man so perfectly rounded-out and beautifully-symmetrical as John Pierpont.

V. FELL, M. D.

Turner was an artistic drudge. He labored steadily during daylight hours, receiving few visitors and taking no relaxation. His sole amusement was an occasional spree.

D'Israeli, the author of the "Curiosities of Literature," was a compiler. Much of his work is either a literal transcription or condensation of what he found in his library.

Beaumont and Fletcher discussed the plots of their plays before sitting down to write. They often strolled about the streets in search of incidents that could be used as material.

Young's "Night Thoughts," as the title would suggest, were written for the most part at night. They were occasioned by the death of his stepdaughter and her husband.

Emerson wrote regularly, and spent much time in revision. It is said that many of his essays were copied ten or twelve times before he allowed them to be published.

Shelley wrote very rapidly but revised carefully, and spent much time in polishing his verses.

Mrs. Aber at Wichita, Kas.

We have had Mrs. Mabel Aber, of Kansas City, Mo., with us for a few days. She held three seances here for full form materialization. While the results have not been as good as I saw last fall at Mrs. Aber's seances at camp-meeting, yet to me and to most of her visitors they were entirely satisfactory.

A number of the medium's controls or guides came out in good light; some of them were able to talk to members of the circle. Hypatia, one of the guides of the medium, came out in the dark with her robes illuminated, with a crown on her head brightly illuminated and with the letters H-y-p-a-t-i-a in the front of the crown looking like large diamonds. Lola, an Indian girl, one of the guides of a local medium, came out in the dark in a beautifully illuminated costume and danced to the music of an organ, in a manner to be envied by a professional dancing-master. One young lady was taken inside the cabinet by her spirit grandmother and aunt, and while a spirit form stood each side of her, placed her hands upon the medium lying in what appeared to be a dead trance.

A favorite and loved niece of mine came each night in good light and talked freely with me, and fully identified herself. One night she sat upon my knee with her arm around my neck, and also called my wife to her and kissed her.

My mother came two nights and called me by name and fully identified herself to me. She also called my wife to her and standing clear of the curtain in the room with her hand on my head, talked to us for several minutes.

A spirit form came out and called Dr. Richmond to her and said: "I am your sister Eliza," after talking a short time she said: "You have my spirit picture in which I am standing on my head." The doctor has a spirit picture of his mother and this sister in which this one has her head downward. Several other spirits came out and were recognized by their friends. Spirit Maggie, one of the medium's controls, came out each night into the middle of the room and, taking a white handkerchief from a lady, showed us how they manufactured lace, making in plain sight of all the circle several yards of what appeared to be lace of the finest texture. There were many other fine manifestations of spirit power and presence.

One or two visitors violated the rules of the seance by catching hold of forms as they passed around the room, but they accomplished nothing, but showed that they were unwilling to believe what they saw and unable to understand spirit manifestations.

But these seances have done some good; they have started inquiry and investigation.

I regard Mrs. Aber as a grand medium and a noble woman whose whole heart is in the work of demonstrating the truths of spirit communication and the continuity of human life. We are holding private circles every night or two in different parts of the city, conducted by local mediums, some of whom are giving good satisfaction and are doing much good for the cause.

S. M. TUCKER.

Wichita, Kas.

Organize for Defense.

In view of what appears to be a widespread and general onslaught by the orthodox world for the suppression of Spiritualism, through their attempts to secure the enactment of unjust and odious laws in several of the States, aimed at Spiritualism, through their attacks upon mediums, will Spiritualists continue to live in general apathy and sweet obliviousness to the danger that is gathering in clouds of ominous blackness, like the distant rumbling of the elements, foreshadowing the approach of the storm when about to burst in all its terrible fury upon an unprotected people; or will they see the necessity of organizing for self-protection? Threats have been cropping out for some years that this attack would be inaugurated all along the line, and that the law would be invoked for the suppression of clairvoyance and mediums and as a consequence Spiritualism. Much has been said and written to induce Spiritualists to be prepared for an emergency of the character which is now threatening the very life of Spiritualism in three prominent States, but with seemingly little or no effect, and it is with gratitude and thanksgivings that Spiritualists everywhere should hail the grand work of THE PROGRESSIVE THINKER in its herculean efforts to arouse the friends to action. If Spiritualists will preserve their religious freedom and just rights they must organize. There should be in every town throughout our country, where sufficient numbers are found to form a society, an organization under the laws of the State in which the town is located. By thus organizing an influence can be brought to bear upon the members from any and all legislative districts, which they will not dare ignore. Then, too, we would be in position to demand of the candidates an expression upon the momentous vital questions that affect for weal or woe our glorious cause. Were Spiritualists so united that they could and would act in concert upon political questions, the secular press of the country would soon learn to treat Spiritualism with some consideration.

In closing allow me to say a good word for our good brother Frank T. Ripley. His engagement with the St. Paul Spiritual Alliance will close the last Sunday of May, when our society will enter upon its summer vacation. Since the organization of this society six years ago, no other speaker has been able to draw as large an audience and hold them from first to last.

M. T. C. FLOWER.

St. Paul, Minn.

Coleridge, during his later years, wrote best under the influence of opium, and when without the stimulus of his favorite drug rarely used the pen.

Martin Luther wrote steadily ten or twelve hours a day. When engaged in translating the Bible into German he often remained at his desk eighteen hours out of the twenty-four.

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A Very Fine Test.

You have certainly waged a bold and successful warfare for religious freedom in Ohio—and you should have the heartfelt thanks of every true Spiritualist and their united support in conducting your valuable paper. Everybody hereabouts likes your able manner of defending the ministers of the gospel of Truth. We have been having exceedingly interesting exercises at our meetings during the present season and at times have been obliged to seek more commodious quarters in order to accommodate the hungry souls yearning for a knowledge of immortality. J. Frank Baxter did a noble work during the month of March, while for April we have that faithful worker Mrs. Carrie Twigg.

For the past four months we have had in our midst a very powerful medium in the person of Mrs. Lotta J. Darling.

I had a wonderful experience a few evenings ago, which I feel it my duty to relate for the benefit of investigators in the grand phenomena. Upon entering the home of Mrs. Darling at the Hotel Gilmore I was introduced to a Mrs. Minnie Bradford, of Worcester, Mass., who was making a visit to Mrs. D. Mrs. Bradford is a medium and also a graduated M. D. and an exceedingly interesting lady. While I was engaged in conversation she was entranced, improvised beautiful poetry for my entertainment, and at one time requested to be handed a pair of scissors and a large sheet of white paper, and she began cutting a remarkably handsome souvenir for me to take home with me. I prize it highly, and display it to my friends, and they all admire the spiritual handiwork of the medium. But the most remarkable event of my life happened during the cutting of the paper by Mrs. D. Bradford. I was deeply interested in the work she was doing and was watching her intently, and it so happened that my back was towards Mrs. Darling and also my friend Mr. C. W. Merry, a well-to-do man of excellent calibre and a recent convert to Spiritualism from the Methodist creed, and the change was brought about entirely through the labors of the guides of Mrs. Darling. Mr. Merry was a witness of what I am about to relate. While busily engaged viewing the cutting by Mrs. D. Bradford, I was startled by hearing some one say, very distinctly: "Open the blinds and let in the blessed light once more." I turned quickly around and inquired: "Who said that?" and the answer came at once from the control of Mrs. Darling: "John said it," and was followed by the announcement by the guides that my son John was present in spirit and took this method of establishing his identity—and it was certainly a "clinch," for my son John died in England over twenty years ago, and the very last words which he uttered were: "Open the blinds and let in the blessed light once more." I will venture to say that not a soul in America beside myself knew this fact which was given me by the control of Lotta J. Darling. My present wife and family did not know it. Just prior to my son's passing over he was propped up in his bed and wrote a few words upon the fly leaf of a valued book and requested that after his death the book should be sent to his father who was in America at the time. After getting possession of this book I wrote an account of the circumstances of his death and also inscribed his last words: "Open the blinds and let in the blessed light once more," upon the inside of the book, and this book being of no special interest to any one but myself has been for years packed away among other old books in the attic of my house—but upon hearing the remarkable test of his spirit presence, I determined to verify the truth of the medium's statements by producing the only record upon the earth of such an occurrence. I resurrected the desired volume and took it to the parlors of the medium and showed the record of the event which was narrated the previous evening by the spirit presence of my dear son John—and I keep the book in my office and explain the test to my numerous callers when opportunity offers. I have since heard of many others who have received remarkable expressions from the spirit side of life through the mediumship of Mrs. Darling, but at the time of receiving the indisputably wonderful test she was comparatively a stranger to me.

Springfield, Mass.

JAMES LEWIS.

Note from Washington, D. C.

To THE EDITOR:—The unscrupulous attempts which were resorted to by vindictive and paid enemies of spiritualistic manifestations, through notable mediums early in this season, have had the effect to draw the attention of many scientists and careful investigators, so that the Ross and Keeler parlors are thronged and often applicants are forced to solicit places about the positive assurance that they have seen and fully identified some dear friend, and often coupled with the assurance they are not "shells," nor are they unwillingly drawn to earth by desire of their friends, but come gladly to greet us. One evening at Mrs. Mary Keeler's, Mr. Sam'l Baldwin, who spent several years in the Sandwich Islands, had a greeting from his sweetheart friend "Vic," who wrote a loving message while he himself held the pad, part of it in the Kanaka language, and wholly unintelligible to all others in the room but Mr. B. The scene of the beautiful spirit writing to her friend and former lover was a very touching one to all present. Notwithstanding the efforts of their enemies, the Rosses are determined to live down the false statements made about them, and are doing it bravely. Never was the subject a greater theme of scientific investigation. The heroic work the past month of Moses and Mattie Hull has been a powerful factor to that end.

S. K. H.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

Voltaire wrote a large part of the "Henriade" in the Bastille, and in the evenings read to the keepers what he had written during the day.

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Dr. Johnson's stimulant while at work was tea, and when very busy he was sometimes known to drink twenty cups in the course of an evening's work.

The Cause in New Orleans.

The cause of Spiritualism is making rapid progress in this great metropolis of the "Sunny South," through the efforts of the devoted local workers here. Our philosophy has taken firm hold of the very best people in the city, men and women of high intellectual culture, and good social position, being found in the foremost ranks of the investigators. There is less prejudice against Spiritualism in the churches and among the unchurched than there is in any city of the same population in the North. As it is in New Orleans, so it has been in all sections of the South that I have visited this past winter. The spirit of earnest inquiry is everywhere present, and speakers and mediums are courteously received and considerably treated. People are anxious to learn of the life to come, and are investigating in a most careful manner. They are seekers for truth, and are determined to build upon solid rock of fact, instead of upon the shifting sands of faith.

To compare the spirit of toleration manifested by our church friends in the South with the intolerance and bigotry found in many sections of the North, is almost like comparing sunshine to shadow. Without regard to sect or creed, the Southern people are most generous in their hospitality to visitors from the North, and most friendly in their welcome to Spiritualism. The people are hungry for the true "bread of heaven," given only by a knowledge of Spiritualism, hence the South presents today a grand field of labor for the pioneer workers in our cause, with the assurance of a rich reward in a spiritual as well as material sense for their arduous labors. Our friends of the South ask, and have a right to expect, that these pioneer workers shall be true representatives of our cause, having inculcated all of its virtues and made them principles of action in their everyday lives. They should be doers as well as sayers of the word, and then the way will be opened to a grand spiritual revolution in the minds of our brethren of the South.

New Orleans has many noble representatives of our philosophy of life. Dr. Geo. P. Benson, the president of the society, is an earnest worker for the cause, and is doing much good to all to whom he ministers. Capt. Jack Abbot, Capt. J. H. Massie, Capt. Thomas P. Kneel, Hon. A. C. Ladd, Bro. Kerr, Mrs. Huested, Mrs. Estey, Miss Benson, Miss Andrews, and many others, are all zealous workers for the cause, and reflect much credit upon it because of their dignified and outspoken defense and maintenance of their opinions.

Bro. Wm. P. Kline and daughter, Miss Mabel Kline, are both laboring early and late for the good of our philosophy. Miss Kline is the regular correspondent for all of the leading Spiritual papers, and also acts as agent for many representative books on Spiritualism. She is determined that our literature shall be given a fair hearing, and is doing much good in that way. Bro. Kline, after reading the Spiritualist papers, sends them either to the Charity Hospital or some other public institution for the inmates to read.

Bro. Webster St. Ceran is a grand medium for several phases of physical manifestations, and an excellent clairvoyant as well. He is confounding the wise and comforting the sorrowful every day he lives. He is thoroughly honest, and willing to be placed under the strictest test conditions in all of his sittings. The stronger the tests, the better the results obtained. He is creating a great furore in New Orleans, and will carry the light of truth into many stricken homes.

My engagement terminated April 30, having been one of the most pleasant appointments of my whole life. Nothing but kindly sympathy and good will have been extended to me since I have been here by all classes of people with whom I have met. I have been assisted in my work by Capt. H. H. Brown, one of our old-time workers, who for twelve years was an able and eloquent exponent of our philosophy. He has been in other work for the past six years, but is now ready for engagements on our platform. He has something to say, and will interest all who have the pleasure of listening to him. He has been out of health for the past ten months, but is now rapidly recovering under Dr. Benson's treatment.

My successor in this city is ex-Senator Smith, of Tennessee, one of the most logical and scholarly speakers on our platform. Our friends in New Orleans have a rich treat in store for them in his able lectures. Senator Smith should be heard in the North as well as in the South.

H. D. BARRETT.

New Orleans, La.

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FIFTY YEARS
IN THE
CHURCH OF ROME.
A Remarkable Book.

This is a remarkable work by FATHER CHATELAIN. It is a review of the history of the Church of Rome from the time of its foundation to the present day. It is a work of great interest and value, and should be read by all who are interested in the history of the Church.

CHAPTER I.
The Church and the State.
CHAPTER II.
The Church and the People.

CHAPTER III.
The Church and the World.
CHAPTER IV.
The Church and the Future.

CHAPTER V.
The Church and the Past.
CHAPTER VI.
The Church and the Present.

CHAPTER VII.
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CHAPTER VIII.
The Church and the Past.

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THE PROGRESSIVE THINKER

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Take Notice.
If you do not receive your paper promptly, write to the Editor, No. 40 Loomis Street, Chicago, Ill., and he will be glad to send you a new copy. If you have any suggestions or criticisms, please send them to the Editor. He will be glad to hear from you.

SATURDAY, MAY 13, 1893

The Army of Peace.

Thirty years ago Chicago echoed the footsteps of marching men who, arrayed in war's dread panoply, were swiftly hurrying from homes of peace and quiet, to kill and be killed. Personally, there was no reason for the exhibition of enmity. But as units of a great whole, they were impelled to offer their most valuable possession, life, on the altar of patriotism. Flashed in mid-heaven, the roar of artillery shook the continent, and the hoarse cries of angry men rent the clouds. The chief executive of the government and his advisers were constantly and prominently before the country as leaders. The consequence of all this force and motion was a land saturated with human blood, filled with the moans and cries of widows and orphans, and overwhelmed with an immeasurable grief and sorrow.

Very recently the same dignitaries of state were before the people; the tread of marching feet filled the air, and regiment after regiment, in the garb of peace, precipitated themselves upon our devoted city, all burning with the same emotions, called patriotism. The President of the United States did not call for three hundred thousand more men to be butchered in War's shambles; but the pressure of his hand upon a button proclaimed to the whole world that a wonderful vision of man's brain had become a reality; proved that whatever man thinks, he can make manifest on the plane of matter. The fluttering of flags, the booming of cannon, the glad shout of men; the sharp hissing of the elemental steam, and the moving masses of machinery, emphasized the proclamation of the victory of the spiritual over the physical—of mind over matter.

Thus, on the one hand, we behold the armies of war wading in blood, crushing and destroying all spiritual conceptions, and as Samson, symbolizing the physical, pulled down the temple of the Philistines upon them, and was himself killed in the general ruin, so are they themselves slain and destroyed by the reaction of the awful powers they unchain. On the other hand is the picture of the armies of Peace, under whose fostering care all things spiritual and physical grow and evolve, and reach the highest perfection possible on earth. It is the victory of the spiritual over the opposition of the manifested powers of darkness.

It is needless to tell our readers on which side THE PROGRESSIVE THINKER stands. Like the herald of old, announcing the coming of the Ruler of All, its full-winded trumpet gives no unwavering, uncertain sound. In all its career, its clarion blast has never sounded retreat, and never will, as the army of Peace, relying on the reality of Spiritualism, moves forward from conquering to conquer.

Spiritual Consultations.
The guides of Mrs. Cora L. V. Richmond have consented to hold spiritual consultations for such as seek their advice on matters pertaining to development, unfavorable controls, and all matters of a spiritual nature (no tests or messages from personal friends). Mrs. Richmond has been and is in constant receipt of letters and calls for the above purpose, and to afford such persons an opportunity, she may be seen at No. 40 Loomis Street every Tuesday and Thursday afternoon, from 1 to 5 o'clock.

Clinton Camp-Meeting.
All mediums who intend visiting this camp and who desire to call on the mediums, should notify L. P. Wheelock, Box 2273, Moline, Ill.

WILL C. HODGE, Secretary.



FAIR MUST BE OPEN.

Judge Waite Discusses the Sunday-Closing Question.

Argues that Congress Cannot Close the Gates.

The People Have a Right to Enter Jackson Park.

STATE COURTS WOULD ENFORCE THIS RIGHT, IF CALLED ON—THE DIRECTORY MAY LAWFULLY OPEN THE FAIR AND THE NATIONAL COMMISSION CAN NOT INTERFERE.

"In my opinion, the Directory of the Columbian Exposition is neither morally nor legally bound to close the World's Fair on Sundays, either by act of Congress or by any other consideration. What is more, I seriously doubt their right to close the gates on Sunday or any other day, even if they should feel so disposed." Thus says Judge Waite to a Chicago Evening Journal reporter, who goes on to say:

In view of the fact that the Sunday-closing controversy is once more to the front, the above opinion, by Judge Charles B. Waite, formerly United States Territorial Judge of Utah, a profound lawyer and deep thinker, is of distinct interest at this time. Because of his well-known liberal views and ripe scholarship in the law, Judge Waite, after many years of successful practice at the bar, was selected by President Lincoln to sit on the Federal bench at Salt Lake City during the most troublous period of Mormonism—at a time when Brigham Young was at the zenith of his power, and when it was imperative that a man of breadth, learning and great force of character should be entrusted with the administration of justice. For many years Judge Waite has devoted himself to literary pursuits and foreign travel. One of his most successful works is his "History of Christianity," now in its fifth edition, in which he takes the position of an impartial secular historian, and traces the rise of the religion first preached in Nazareth. He is National President of the American Secular Union, and is a cheery, hearty old gentleman, whose keen mentality and wide range of scholarship make him a delightful talker.

"In order to discuss this matter intelligently," continued the Judge, we must begin at the beginning, and see who have rights and who have none in the land upon which the glorious White City, that most marvelous of man's creations, is built. That entire domain originally belonged to the people, and they have never parted with their ownership in it. The South Park Commissioners only hold it by virtue of the Legislature of the State of Illinois in trust for the whole people of Illinois, for purposes of amusement and recreation, and to be free to them for such use forever. It is, therefore, extremely doubtful whether the Legislature, in the face of that public dedication, has any right to grant the exclusive use of the land so devoted forever to the free use of the people for purposes of amusement and recreation to a corporation which is but the creature of the people after all—the World's Columbian Exposition Company. But I do not wish to raise any fight on that question, nor do the people. We are well satisfied that the Exposition should fence off the ground and charge an admission fee, because the Fair is for the good of the people, and temporary use of the ground is in the highest interest of public policy so long as no unjust discrimination is made. But just the moment discrimination begins, such as making rules and regulations at the dictation of the classes against the protest of the masses of the people, or in other words, when in deference to the religious opinions of a comparatively few the gates are to be closed on the one day in the week when the countless many of the people have an opportunity to exercise their right to use the park for purposes of amusement and recreation, the aspect of the matter changes materially."

A VERY SERIOUS QUESTION.

In presenting this view of the case to a very eminent constitutional lawyer of this city not long ago, he said: "Should that issue ever be raised, it will prove a very serious question indeed."

"But has not the National Government—Congress—a right to say whether a national fair shall be closed or open on Sunday?"

"There is no title in the United States Government, and therefore it has no jurisdiction in either the park or grounds. How could Federal authorities close the gates if it does not own the grounds? In a legal sense, the World's Fair is not a national institution, because it is an enterprise undertaken by an Illinois corporation, principally paid for by the city of Chicago, the State of Illinois and private citizens. It has received aid, comfort—sometimes very cold comfort—and financial assistance from Congress and from the National Executive. But all that does not alter the fact that it is the Illinois corporation that has the people's title in the ground was delegated temporarily, and if that delegation was not legal, the title still remains in the people of Illinois, nor can the National Government set up even the shadow of an excuse for assuming jurisdiction over it."

"Do you hold, then, that Congress in granting money for the Fair had no right to make its own conditions? The condition was that the Fair should be closed on Sundays. Since the Exposition accepted the money with the condition attached, is not the directory legally and morally bound to observe the condition?"

It is contended, you know, that Congress settled the Sunday question once and for all and that it must not be reopened."

"The directory, in my opinion, is neither legally nor morally bound by that act of Congress. In the first place the grant was in the nature of a contract, and Congress itself violated its conditions. Two million five hundred thousand dollars was appropriated for a specific purpose—the preparation of the Fair—conditioned upon the Fair being closed on Sundays. In good faith the Exposition accepted that appropriation, but later on, throwing faith to the winds and violating the terms of its contract, Congress sequestered \$570,880 of the grant from its declared purpose, the preparation of the Fair, thus seriously crippling and embarrassing the directory who had depended, in good faith, upon the use of this money. Congress by its act of bad faith withdrew over one-fifth of its gift and directed that unless the directory gave bonds for the restoration of that money to the national treasury 1,141,760 of the sovereign coins were to be withheld. The directory finds itself unable legally to execute the bonds demanded, because its credit is already pledged to the limit—hence it is denied the use of \$570,880 at a critical time in the preparation of the Fair."

"In case the directory should decide to open the gates on Sunday, would they be morally and legally bound to refund that part of the grant that has been paid over?"

NEITHER MORALLY NOR LEGALLY BOUND.

"Certainly not, and for this reason: I am not in active practice now, though I was for many years; but my recollection of the law is this: In case of a gift, bequest, or devise, the person making it could attach any condition he chose, and were that condition ever so whimsical or frivolous the courts would sustain that condition. They would not give the gift unless the condition was performed—with one exception: If the condition were illegal or contrary to public policy, then the condition would be void and the gift or bequest would stand, being in that case considered in law as unconditional. If my recollection of the law is correct, they would not be obliged to refund the money even if there had been no violation of its own contract by Congress, because I look upon the condition as entirely illegal and unconstitutional and, therefore, void. There might, of course, have been a question of propriety under those circumstances, which has been eliminated from the subject in view of Congress' breach of good faith. Had an individual done what Congress has been guilty of, it would be very properly called a dishonorable act."

"On what grounds do you maintain that the condition was illegal, and therefore void?"

"The first amendment to the Constitution provides that 'Congress shall make no law respecting the establishment of

religion, or prohibiting the free exercise thereof.' Judge Story has said, in his 'Commentaries on the Constitution,' that the intention in this provision was not merely that Congress should not establish a national religion, but that Congress should not legislate at all on the subject of religion. That view is sustained by the practice of the Government for over 100 years. In all that time no religious legislation whatever until the last Congress ever stepped its powers by enacting the Sunday observance provision contained in that bill which appropriated \$2,500,000 for the World's Columbian Exposition."

"That point is disposed of, and the subject of the leading advocates of Sunday closing claim that it is not a religious question at all, but merely a provision for a day of rest in the interest of health and comfort."

"That is all nonsense. It is merely a subterfuge to which our friends the enemy resort when they find that the laws and institutions of this country are in opposition with their religious views of what ought to be. This is a moral question and must be settled for or against as such. If it is not, how did it happen that when the question was under discussion in the Senate that Senator Matthew Quay, Pennsylvania's representative, sent to the clerk's desk to be read as his argument the Bible opened and marked at the decalogue? There are some people who deny that Mr. Quay did this on religious grounds, but the Senator's career of sagacity and the quotation he had read, 'Remember the Sabbath day to keep it holy,' etc., disposes of that argument. Furthermore, how did it come that the ministers and church people took such an active part before the Congressional Committee if this is not a religious question, to say nothing of the hysterical shrieks of the religious and a part of the secular press, led by the New York Mail and Express, for the sanctity of the American Sabbath?"

"One minister, writing to the New York Independent, said that any one who attended the sessions of that Congressional Committee might have supposed himself in a general church assembly, a synod or an evangelistic council. That statement was true, for it was a religious question that was under discussion and the zealous advocates of what is popularly known as a 'Christian Sabbath'—a strange contradiction of terms even on their own grounds, were those who pressed the fight for Sunday closing. To deny this self-evident fact is both idle and dishonest."

"For all that, Judge, a great many earnest and honorable men declare that they only desire a civil rest day for the protection of the laboring classes against the encroachments of greedy employers."

CANNOT ESTABLISH SUNDAY.

"Then why, if the legislation is of that character, is Sunday specified? For my part, I deny the right of any legislative power to establish Sunday or any other day as a rest day. Nature designates that we should rest, but only when we are tired. She has made no arbitrary law regarding one day in seven and it has been conceded by some of the most eminent ministers who petitioned Congress for the closing of the Exposition, that there are many prosperous nations who do not observe a Sabbath. This shows that the seventh-day-for-rest idea has no foundation in nature. They further admitted that their advocacy was almost exclusively on religious grounds."

"It is further contended that to open the Exposition on Sunday would be in violation of the laws of Illinois."

"By no means. State provides only for the punishment of those who disturb the peace of other people. Who would be disturbed if the gates were open? Certainly not those holding religious services miles away. Who were disturbed during all the months that thousands of Sunday visitors were flocking to Jackson Park and paid their fifty cents to enter in and gaze on the glories of the great White City? If any such there were they have carefully concealed the fact, for not one solitary complaint has been made either to a magistrate or in the columns of the newspapers, including those of the religious press. Not the true reason of 'Sunday disturbance' was frankly stated by Judge Fredell, of North Carolina. In deciding a case brought before him. He decided against the disturbers, and said: 'The disturbance consists not so much in that these people were prevented from carrying out their own opinions, but in the fact that they were doing what the complainants thought were wrong.' Just so here. They demand the closing of the Fair because they believe in what is called 'the sanctity of the American Sabbath.'"

"Another thing, I have grave doubts of the constitutionality of the Sunday-observance law of Illinois. So have many eminent lawyers and jurists. I have not given the matter the deep study it demands, but as I view it, this is my reason: The constitution provides that no preference shall be given by law to any religious denomination or mode of worship. The Christian religion is only one denomination or mode of worship. Though it is split up into many sects and isms they all have one broad basis and all claim themselves as Christians, and a peculiar observance of Sunday is part of the mode of worship of some, indeed, a majority of these Christian sects, but not of all. Hence the setting apart of Sunday by law appears to me plainly 'giving a preference' to one particular 'religious denomination.' The Seventh Day Adventists and Baptists, for instance, construe literally the commandment to rest on the seventh day—Saturday—and to labor on the other six days. They hold that the command to labor is just as vital as the command to rest. Now, it might be that in pursuing their religious opinions which the Bill of Rights guarantees them free exercise, the noise of their labor might disturb some other religious denomination. In the case supposed it is very doubtful whether the Legislature has any right to prohibit the disturbance. I think it is plain that the Sunday law is inconsistent with the Constitution because it is giving a distinct preference by law for a mode of worship and discriminating against all others—the Jewish, Mohammedan, Hindu, Pagan, and other forms of worship which may be found within the borders of the State. The contention that the Christians only can be bound by this law, while all others must enjoy liberty of conscience, is of course absurd and ridiculous."

JOHN F. GETTINGS' VIEWS.

John F. Gettings, the well-known lawyer, also holds positive opinions on the

power of Congress to enforce the closing of the Fair. He said:

"I do not believe Congress has any power to legally close the gates of the World's Fair on Sunday. It has no jurisdiction over the park, which is the property of the State of Illinois. The Exposition Company is an Illinois corporation. Certainly the military arm of the Government could not interfere to close the gates of the park, which is the property of the State of Illinois. It is subject to the civil in time of peace. I can see any grounds for an injunction, for such writs are granted only in cases of irreparable damage, such as the destruction of property, injury to any business, etc., and certainly no irreparable damage can result to the United States Government by the opening of the Fair on Sunday."

"Even should the United States Government seek to recover the money paid over to the Fair by civil suit, such right, if it exists, does not extend to interfering with the Fair itself. If the park belonged to the United States Government, the case might be different. The whole matter rests with the Exposition Company. It has been given the control and cannot be interfered with unless in violating some existing law. The condition on which the appropriation is made is that the gates be opened. Superintendent Tucker, of the bureau of admissions, understands that his force is expected to work Sunday, and has made all arrangements accordingly. It has been the rule in the past to have gates open on the Sabbath, and as there has been no order to make a change, Mr. Tucker will continue as usual."

"Jackson Park will be open next Sunday, and the payment of fifty cents will entitle any member of the great public to entrance, just as it has for the past six months. There will be no formal action taken and there will be no official announcement made, but the gates will be open. Superintendent Tucker, of the bureau of admissions, understands that his force is expected to work Sunday, and has made all arrangements accordingly. It has been the rule in the past to have gates open on the Sabbath, and as there has been no order to make a change, Mr. Tucker will continue as usual."

"Authority at the park rests with the council of administration, and Superintendent Tucker was yesterday informed that the council would take no action concerning Sunday opening this week. That was a virtual order for the gates to be opened, as Mr. Tucker had announced that he would obey his last instructions, which were to keep the gates open until he was instructed to close them."

"The condition that existed at Jackson Park before May 1 will be the condition next Sunday. The gates will be open, but the exhibit buildings will be closed; there may be band concerts and there may be plenty to see. The importance of the matter lies in the fact that the public will be admitted. After everything has been put in order the buildings will be open as well as the grounds, but for the present the visitors will have to content themselves with an opportunity to see the structures and the landscape architecture."

"The fact that the park will be thrown open on Sundays was given out yesterday on authority, and while the members of the council of administration would not admit that they had even informally discussed the matter, they admit that they expected to see the public given an opportunity to enjoy the Sabbath within the park. One gentleman who is intimately connected with the government of the Fair said:

"Yes, the grounds will be open next Sunday. I just had a talk with Superintendent Tucker, and I know that he expects to have his ticket-sellers and gate-keepers on duty that day. He has had no instructions to close the gates on the Sabbath, and his last orders, given several weeks ago, were to admit the public on Sunday, the same as any other day. He holds, and of course he will be upheld in his opinion, that he has no authority to close the gates until he is officially instructed to do so. The entire force of guards will be on duty, and the public will not be allowed to enter any of the buildings except the horticultural hall and the greenhouses."

"We will then wait for developments. We hold that Congress has violated its agreement, but we also hold that the opening of the gates with the buildings closed is not a violation of the agreement that did exist, but which has been abrogated. The park will be open on Sunday during the period of the existence of the Fair, and in a few weeks the exhibit buildings will be open, but the machinery will never be turned on the Sabbath."

Another Magnificent Paper.

THE PROGRESSIVE THINKER scintillates all over this week. From the first to the last page there is something useful to every Spiritualist. Geo. W. Webster presents some stirring thoughts on our first page.

On our second page Zulleka, by Mrs. Richmond, commands attention.

On our third page O. W. Barnard presents something interesting in regard to Whittier. Many other items of interest on the same page.

On the fourth page Judge Waite presents some interesting facts in relation to the World's Fair. The Home Circle Fraternity Department explains how to advance one's self. Other items will attract your attention.

The fifth page contains some statements in reference to Maud Lord Drake, one of the most remarkable mediums of the present age. Walter Howell has something to say of the Home Circle, and he says it well. Michigan proposes to step to the front. Other items of general value.

The sixth page scintillates all over with suggestive thoughts.

The seventh page contains Mr. Dennis' last camp-meeting report. He has done his work well. Katy Rowland gives us a glimpse of the cause in Washington. Other items of special value.

The eighth page contains some new and suggestive thoughts in regard to hypnotism. Mr. Snyder is exploring grounds somewhat new to our readers.

A willful falsehood told is a cripple, not able to stand by itself without another to support it. It is easy to tell a lie, but hard to tell only one lie.

THE HOME CIRCLE FRATERNITY EVOLUTION OF A NEW RELIGION

HOW TO ADVANCE SELF.

Everyday Courtesies and Happiness.

In Schiller's essay on "The Moral Utility of Aesthetic Manners" the poet-essayist assumes as evident "that a strong and pure feeling for the beautiful ought to exercise a salutary influence upon the moral life." Examining further the essentials of moral action, Schiller finds that in reality "all moral action seems to have no other principle than a conflict between the good and the agreeable," and, therefore, whatever strengthens the side of reason against temptation has a place in every practical working theory of morality. Thus taste and aesthetic considerations come to be, among civilized peoples, powerful allies of morals and right living. As to the functions of moral taste, Schiller says: "Taste demands of us moderation and dignity; it has a horror of everything sharp, hard and violent." Through the attraction of aesthetic pleasure taste molds the soul to a nobler type, until "all those material inclinations and brutal appetites which oppose with so much obstinacy and vehemence the practice of good, the soul is freed from through the aesthetic taste; and in their place it implants in us nobler and gentler inclinations, which draw nearer to order, to harmony, and to perfection."

Both Schiller and Goethe dwell upon the value of what may be called everyday aesthetics as aid to morals and conducive to happiness and sane living. The great, the perfect, enraptured them, and gave a glow of the ideal to the commonest affairs of everyday life. Of course both were poets, and great poets, and hence their ideals cannot serve, without some modification, as a practical basis for everyday morality and manners.

But all the world is seeking, though in an infinite variety of ways, for happiness, and any suggestions likely to increase the happiness of individuals are always welcome. People search for happiness in the acquisition of riches, the attainment of influence and power over their fellowmen, whether in politics, society, literature or art, etc., without realizing that happiness is a flower that, like the dandelion, fringes even the dustiest paths of life with gold if but the traveler has learned the secret of true enjoyment and appreciation of nature's gifts. There is a sound and wholesome philosophy of life in Tennyson's answer to the question how to live a happy life: "So have some worthy object in life and to follow it worthily; to think as little as possible of ourselves and as much as possible of others."

But it is the consideration of what Schiller calls "the nobler and gentler inclinations which draw nearer to order, to harmony and to perfection," that are most apt to be lost sight of by one who takes even Tennyson's ideal of living, as expressed above, for a model. Not that these are not included in that ideal; for to follow a noble object in life worthily necessarily implies them. But worth and duty are too often conceived of as something high and austere and unattractive, and not as Wordsworth conceives of duty, as meaning:

"The Godhead's most benignant grace;
Nor know we anything so fair
As the smile upon his face,
Flowers laugh before thee on their beds
And fragrance in thy footing treads."

A worthy action, in this sense, must needs be a pleasant and essentially beautiful action. Giving up one's seat to an aged person in a street car, yielding the same courtesy and tribute to women without exception, the thousand minor courtesies of daily life, at home, on the street, or at places of business, all these are an outcome of "the nobler and gentler inclinations" which distinguish the civilized and cultured from the selfish, the rude, the uncultured class that mistakenly thinks selfishness can ever produce genuine happiness. In short, from the people that think as much as possible of themselves and as little as possible of others. We have before spoken of a needed reform in street-car manners in American cities, and especially in regard to our own city, the coming month, when Chicago will be hostess to the world. How much true consideration, courtesy, and politeness on the part of our citizens toward these visitors, in the street car, on the street, and elsewhere, would add to their enjoyment and to the happiness of those extending these courtesies, it is impossible to estimate. And yet this great result can be brought about by very little personal discomfort and inconvenience, and everybody will be the happier for the passing of the old order of procedure in which every one looks out first and principally for his own comfort and convenience.

II.

The above, from the *Inter Ocean*, teaches a divine lesson, a lesson with which every one should be familiar. Religion, as existing to-day, is too much the embodiment of creed to possess in a great degree those marked characteristics that render a person beloved. The vibration of a pleasant word is like a healing balm to a sensitive soul.

The kind thought goes forth as a harbinger of light to illuminate some depressing soul. Light travels 95,000,000 miles, and then weaves its roscate hues over field and garden. Thoughts may even travel farther than that. To think rightly is as important as to act rightly. To think kindly is as necessary as to act kindly.

There are men and women whose lives are venomous, for their very acts are saturated with a selfish spirit, and their very thoughts are simply birds of evil omen, sailing off to find lodgment in some receptive soul.

If a murder committed in a room

makes an impression on the table therein, so that the psychometrist can reveal the whole tragedy, what about the potency of your thoughts or aspirations?

The church member who whipped his child so that he died from the effects of the torture committed, possessed a cruelty that might be designated as Satanic. Even that act was vividly impressed on every object near at hand, and could be read like a book by the advanced psychometrist.

Every child should cultivate a pleasing voice, with vibrations that only leave a wholesome effect, and their acts should correspond therewith. They should be taught that a harsh, angry voice was akin to the yell of a tiger, and that to bring good to self and the highest state of moral development, one must reflect the same qualities on others.

You can never advance, whoever you may be, until you reflect on others, in a measure, what you desire to become. The mirror that reflects you as a monstrously would never be consulted a second time.

If you desire the higher attainments, beauty and grandeur of soul and strength of character, formulate correct ideals and reflect the same on everybody and everything. You can never advance without your reflections ascend towards correct ideals.

The one with murder in his heart can not advance, however honest and pure and noble he may otherwise be.

The one who covets his neighbor's possessions, who envies him, and feels jealous of him, reflects but very little that can benefit humanity.

The profane fireman who risked his own life to save a human being from burning to death, reflected a grandeur of soul that found lodgment in the hearts of thousands.

If you do not reflect the good in your daily acts, in the little courtesies of life, and in the tones of your voice, how can you expect to attain the good? Can any one gain that goodness which they never, in any measure, reflect?

Can any one advance to a higher plane without reflecting some of the characteristics of that plane?

A single hate renders all the love impure that your soul possesses. A single wicked thought corrupts all your charity!

One discourteous act defiles all your other good intentions.

If you desire to be good, think goodness, act goodness, and inspire others with goodness.

How difficult it is to walk with a heavy weight resting on the shoulders, to wear you down. But how can you advance with jealousy and envy in your soul, bearing it down with a weight heavier than tons of granite?

Some spirits are earth-bound, in chains, as it were, of their own aspirations, acts and thoughts. If they had thought rightly they would have advanced; if they had reflected the right things only, then the right things would have been given to them.

The perfect man is the right thinker, the kind thinker, the aspiring thinker, who reflects all that is God-like and true.

How can you be a savior without saving some one from sin or misery? How can you advance yourself without advancing others?

The man who cheerfully gave up his seat in a crowded car to an overworked washerwoman who needed rest more than he did, reflected a fragment of the highest heaven.

The road to the higher spheres never led through the Groves of Selfishness or the Fields of Avarice.

Then, in order to advance, one must never lose sight of the fact that the welfare and happiness of every other mortal is as important as his own, and that he should never ask for blessings or courtesies that he is not willing to give.

Life is made up of giving and receiving—the higher powers advancing you just in that proportion as you unselfishly advance others.

Remember, always, that to be good and do good is the chief aim of life. Ponder these thoughts well, act them out in your daily life, and the higher attainments will gradually come to you.

John R. Francis

SPIRIT PAINTING.

TO THE EDITOR:—A few weeks ago it was my privilege to pay a visit to Mr. A. Campbell, a medium for spirit painting on closed slates, having parlors at 243 (west) Park Avenue. I cleaned the slates myself. He then wrote my name on each. Rubber bands were placed around the two slates, holding them firmly together, then two more slates were placed outside of these, and secured by more bands. Thus prepared I held the slates in my own hands underneath the table, Mr. Campbell meanwhile sitting at the opposite side of the table, or walking about the room. After about thirty minutes the slates were opened. Upon one slate was found this communication neatly written as with a slate-pencil, in a fine style of cursive:

"Blessed are they who, having a knowledge of their duty unflinchingly express that knowledge; and in its expression, fulfill that duty; therefore boldly work; for there is work before thee and thine. The 'spirit' within must answer to the call of the 'spirit-world' and fight the good fight for justice, truth and right. They who expect ignorance and superstition to quietly die away, know not how great a hold it has; and how craft has nurtured the 'many-headed monster'; and they who bid thee and thine take up arms will do their part in the great work."

AZUR.

On the other slate was a beautiful bouquet of pansies, of various colors and variegated hues, no two alike, and most exquisitely done in oil. In addition to the pansies, in one corner of the slate are several mystic emblems that he, Mr. Campbell, does not understand the meaning of. I do, however.

Since then a number of my friends have been to see him; some have got roses; some poppies, others pansies. All have been painted with equal truthfulness and beauty. He also paints portraits in a short time, that would require days of work by an artist in the mortal. Mr. Campbell is certainly highly favored in having such artistic controls, and our best wishes will always be with him.

L. C. F.

Trust him with little who, without proofs, trusts you with everything, or when he has proved you, with nothing.

—Lavater.

MRS. MAUD LORD-DRAKE

Her Brave and Persistent Fight

For Justice and Personal Rights Under the Law, in Kansas City, Mo.

AN OLD CASE RECALLED.

The recent addition of the law firm of Beebe & Watson, of Kansas City, Mo., to counsel for the prosecution in Mrs. Maud Lord-Drake's case against the county marshal and his deputies and the constables at Kansas City, Mo., presents an interesting combination to those who attended the celebrated Mott case, tried in that city some time ago. The then prosecuting attorney, Major Blake L. Woodson, is one of Mrs. Drake's attorneys, a thoroughly conscientious lawyer, and fearless in his advocacy of Mrs. Drake's rights in this controversy. While Mr. J. W. Beebe, of the above-named law firm, was Mott's attorney, by his able management of the case, knowledge and application of law, and the fearless advocacy of his client's personal rights under the laws and constitution of Missouri, he cleared Mott, and brought discomfiture and disgrace upon his traducers and assailants, every one of whom, from the correspondent who wrote up the attempted exposure of Mott to the least of those instrumental in persecuting him, have since come to grief in various ways. This we learn from reliable Kansas City people. The Spirit-world in this case showed its ability to punish those who injure its chosen instruments.

Thanks to Mrs. Drake's fortunate surroundings and the fact that Mr. Drake is a man of ample wealth to fight his wife's battles, than whom we know of no man more persistent and determined, she has all the support she needs in her hard fight for justice and right.

It is undoubtedly the most stubbornly-contested fight Kansas City has ever seen, in that it has brought out into strong light a most dangerous and vicious practice in the courts of that county and city—that of wholesale arrests for the sake of making fees for a grasping and dishonest set of officials. Also the custom and manner of drawing juries and the manipulating of juries by court officials and attorneys connected with the ring, whereby crime goes unchecked and the innocent suffer; and wherein the prosecuting attorney's office is used to protect gamblers—to modify charges so as to create large fee bills, and saddle heavy expense upon the county. No wonder Mr. Drake met a solid wall of opposition, from the judge of the criminal court and prosecuting attorney down to deputy constables, all banded together to beat the tax-payers—all bound to tire out, by the law's delays, and crush out any one who resented their high-handed outrages. No wonder Kansas City is commercially dead and its property begging for purchasers. No wonder her people were disfranchised at the polls, when such customs and practices are permitted; when such a desperate gang dominate the polls, the courts and the public press. When courts permit such men to select and manipulate juries, as was done in the first Bloss case, in connection with Mrs. Drake's contest, trials must necessarily be a farce. No wonder the State Legislature felt called upon to legislate in the line of purer elections. THE PROGRESSIVE THINKER is reliably informed that the members of the bar are watching the progress of these cases to prevent such manipulation of juries as was done in the first of these cases, in order to secure material for future grand juries.

The chances are that some of the gang may yet bring up in the penitentiary. From what we know of Mrs. Drake's backing, the fight is hardly yet commenced. She sought vindication for malicious prosecution and false imprisonment, and encountered the opposition of the criminal court and the prosecuting attorney, and a county marshal and a corps of deputies, all of whom, including the marshal, used every effort to thwart justice. Why? Will the people of Kansas City answer? Was it because Mrs. Drake did not kiss the cross or bow to the same priestly authorities as they do, or was it because they thought her a defenseless woman? THE PROGRESSIVE THINKER proposes to watch these cases and the prominent characters that figure in them.

Haslett Park Association.

The speakers for Haslett Park Camp, 1893, are: Mrs. A. L. Robinson, Mrs. A. E. Sheets, Hon. L. V. Moulton, Lyman C. Howe, Silas W. Edmunds, Mrs. R. S. Little, Mrs. S. C. Allen, Mrs. E. C. Woodruff, Mr. D. P. Dewey, Edgar W. Emerson, Dr. Charles Anderson, Dr. U. D. Thomas, Hon. A. B. French.

WOMAN'S DAY.—Mrs. Mary L. Doe, Mrs. Martha E. Root and Melvin E. Root. The camp opens July 26 and closes this Sunday of August.

H. J. W. writes that the Peoples' Progressive Spiritualist Society of Portland, Me., is harmonious and prosperous. There has been much discussion pro and con among church people and Spiritualists regarding Spiritualism in the Bible. Dr. and Mrs. Chester Goodrich are contributing to the cause by their own demonstrations and psychometric readings. Much interest has been awakened, and large audiences attend every meeting. John M. Todd is chairman.

It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness, and a severe exposer of pensive looks and solemn faces.—Walter Scott.

The good things of life are not to be had singly, but come to us in a mixture, like a schoolboy's holiday, with a task affixed to the tail of it.—Charles Lamb.



W. S. CLEMENS.

The above cut represents a man who has been instrumental in doing a grand work for Ohio. He lives at Columbus, No. 60 West 5th avenue, and is an excellent magnetic healer. Mr. Clemens is ever on the alert to detect, if possible, any legislation inimical to Spiritualism, and then sounds the alarm. He found that the Bruck bill had a section hidden away in its almost interminable depths, imposing a heavy license on seers and mediums. No sooner did he discover the infamous, diabolical section than he notified THE PROGRESSIVE THINKER. The alarm was then sounded in no uncertain way, through its columns, and the people of Ohio were awakened as never before. The bill was even in the hands of the Governor. Letters flowed in to the capital from all sides to various parties, and the Governor was induced to send the bill back to the Senate, and the odious section was expunged, and seers and clairvoyants were saved from a heavy license.

Any one with any brains whatever can see that to license genuine clairvoyants and seers is to license mediums, and to license those who are not genuine is to license fraud and deception. What an absurd law!

The second time Mr. Clemens sounded the alarm. A medical bill had been introduced into the Ohio Legislature, which, if passed, would have driven all the healers out of the State. Again THE PROGRESSIVE THINKER sent forth its words of warning, and the people were aroused, and the bill was allowed to die of inanition.

If all the Spiritualists of Ohio were as vigilant, energetic and watchful as Mr. Clemens, there would be no legislation in Ohio inimical to Spiritualism. We take special pleasure in honoring him for the noble part he has acted.

The Cause in Brazil.

From the Southern part of the great Republic of Brazil, 5,000 miles distant more or less from Chicago, we have received three numbers of a Spiritualist publication entitled *Verdade e Luz*. It is a bi-monthly journal, printed at S. Paulo and in the language of the country, which is Portuguese. It is a good exponent of Spiritualism, giving place to a goodly number of interesting articles, both original and translated from foreign journals, and reports the cause as progressing in that part of the world. It is a bright and readable paper for those who understand the language, and is one of half a dozen Spiritualist organs published in the United States of Brazil. From its columns we copy a few paragraphs that may interest our readers:

A HAUNTED HOUSE.—We clip from the *Diário de Santos* of December 18th the following: "Eugene Bernardino, who resides at No. 30 Santo Antonio st., tells us that his house is haunted; that mysterious things are happening there that barrow up his soul, such as the groaning of persons in death agony, sounds as if of the dragging of chains over the floor; the footsteps of people walking now hurriedly, now slowly; the appearance of a bluish light which glimmers awhile and then goes out; in fact a thousand things strange and uncanny are constantly occurring in that distracted dwelling. One day last week one Alfred, an occupant of the same house, as he was entering it felt something pulling at an umbrella he held under his arm, and immediately he received a push that felled him to the floor. He was horrified and made a break for the street; and such are the deliriums that are experienced there almost every day."

SEVENTY-ONE DAYS WITHOUT EATING.—The *Diário de Sarcobaca* says: "Some days ago we published a telegram from Juiz de Fora which informed us that a child, nine years of age, daughter of Mrs. Porphirada Conceicao, had gone 60 days without eating, being in a state of complete catalepsy. Since then we have received another telegram to the effect that the same condition of affairs continues, 71 days having passed since she was attacked. The child has been examined by physicians, our informant adds, and says that the lower classes of people are somewhat jubilant over the matter, regarding the child as a saint among them. A case of catalepsy of such long continuance is really a rare thing, and it demands the attention of our best clinicians."

The *Edad e Luz* finds the following in an Italian paper and translates it into Portuguese: "The 'Epistolae' of the celebrated Grotius, page 405, second part, contains this curious anecdote: 'An individual who did not understand a word of Greek went one fine morning to find Mr. Saumalea, a counsellor in the parliament of Dijon, and showed him these words which had been spoken to him while he was asleep, and which on awaking he wrote down as well as he could from recollection, in the letters of the French alphabet: *Apitit! one asphraïne meaning of the words and Mr. Saumalea replied: Save thyself! doest thou not perceive the death that threatens thee? Heeding this warning and obeying it, the individual immediately left the house he was living in, in which on the following night was thrown into a heap of ruins.'*

Do not allow idleness to deceive you; for while you give him to-day, he steals to-morrow from you.—Crownhill.



Remember, everyone, that on account of our large edition, we go to press early Monday morning. Short items only will be inserted if received on the previous Saturday. We take pleasure in publishing the movements of lecturers and mediums. Meetings, which are doing a grand work, are of local interest only, hence we cannot publish long reports with reference to them. They are too numerous for that. A few lines explanatory of the good work being done are always acceptable. A great deal can be said of a meeting in a dozen lines, giving a "general survey" of only of the glorious work being done.

Annie Wilson writes: "I congratulate you on your vigilance in behalf of the rights of Spiritualists, and hope that your warning will be the means of defeating the Meyer bill, and every plot for the suppression of truth. I had quite a treat attending the semi-annual meeting of M. V. S. A. at Moline, where I had the great pleasure of hearing for the first time that earnest speaker, Mrs. Helen Richings, and also seeing, if not hearing, other earnest workers in the cause of humanity."

E. W. Sprague, trance and inspirational speaker, and test medium, will answer calls to lecture for societies and camp-meetings. He will also attend funerals. His permanent address is 448 Warren street, Jamestown, N. Y. Mr. Sprague is a man of sterling integrity, and an excellent speaker and test medium.

W. S. Gray lectured last Sunday at Beatrice, Neb.

Will C. Hodge will make reasonable terms with any society desiring his services for May and June. July and August will be devoted to the camp-meeting work of the Mississippi Valley Association. He would be pleased to correspond with societies, with a view to engagements for the fall and winter months. Address him at 315 West Van Buren street, Chicago, Ill.

We are informed that Rabbi S. Well, of the Reform Congregation of Bradford, Pa., and who has been in the Jewish ministry some 39 years, has recently written a comprehensive work, which, we opine, will prove of deep interest and importance. The title is: "The Religion of the Future: or, Outlines of Spiritual Philosophy." It aims to present a solvent for all the diverse and tangled problems of theology. From the information we have, we think it will create a sensation in the theological and spiritualistic world.

During May, J. Frank Baxter speaks at Kansas City, Mo.

Jennie B. Hagan-Jackson has made a most excellent impression at Kansas City, Mo.

Mrs. H. S. Lake closed her engagement with the Albany Spiritual Alliance, on Sunday evening, April 30, with a ringing lecture on Spiritualism and the Republic, which was enthusiastically received by the intelligent audience present. The Society suspends its meetings during the summer, to resume in the next quarter when the next season begins.

John D. Chism, Jr., who has sustained the movement many years, is thoroughly devoted to the cause, and proposes to maintain it.

Effie F. Josselyn writes: "Prof. Silas M. Edmunds has just closed a three months' engagement with the Progressive Spiritualist Society in Elks' hall, Grand Rapids, Mich. This is the longest engagement ever given any speaker by our society, except to Mrs. Helen Stuart-Richings, who closed the season for us last year with a four months' engagement. Mr. Edmunds has done a good work, and made many friends. We shall close our work this season, the same as last year, the last of May. Our week-day afternoon meetings have been kept up with much benefit to all. Mr. Geo. P. Holmes, vice-president of our society, will speak for us during May. I lately had the pleasure of visiting Mrs. N. M. Russell, of Grand Ledge, Mich. Friends and investigators of Spiritualism visiting Grand Ledge would do well to call upon her and secure a sitting with her. She is one of the best in her line of work, which is mainly clairvoyance and psychometry."

A subscriber writes: "Prof. Silas M. Edmunds has been giving satisfaction in private sittings, at 257 N. Louis street, Grand Rapids, Mich. His power in psychometry are quite remarkable."

W. H. Mansfield, slate-writer, is at present in Grand Rapids, Mich., giving sittings at 30 Clancy street.

Moses Hull was in the city last week, having just completed a successful engagement in Washington, D. C. He lectures two Sundays in St. Louis, Mo., then goes to Jackson, Mich., for the 19th, 20th and 21st. He is also engaged for the Summerland camp-meeting.

Geo. H. Brooks has just closed a very successful engagement in St. Louis, Mo. He will spend the month of May in Nebraska, lecturing at Decatur and other places.

Any one who has an old book entitled "Saul of Tarsus," by Alexander Smyth, which they will sell, will please notify this office and state its price. A friend who is gathering data in reference to the sayings of spirits about Jesus, wishes to consult its pages. There are several thousand copies of this work scattered through the country.

S. F. D., of Springfield, Mo., writes in regard to W. H. Bach's "Psyche," that at the first circle spirit forms were seen, and marks and faces made on slates placed in the cabinet. He thinks nothing can surpass the Psyche cabinet for every phase of mediumship. Miss L. F. Miller, N. M. Hollister, C. R. Sherman, G. B. Sprague, L. Grover and wife, A. South, Mrs. H. Dellinger and H. C. Hunter and wife, join in recommending Mr. Bach to all who wish the services of a developing medium.

A subscriber writes from Salt Lake City, Utah, that there are a great many Spiritualists and investigators in that

MICHIGAN SPEAKS!

Behold! There is Something Culminating that Will Bring a New Star to the Front.



city, and the meetings are well attended. Bernard Holtum is holding large meetings every Sunday in Odd Fellows' hall. His powers for answering sealed questions on any subject by spirit influence are something remarkable, and those who witness his wonderful tests pronounce him one of the best platform test mediums that has ever visited that city. He gives a ticket of admission to his public test circles to any one who will subscribe for THE PROGRESSIVE THINKER for one year. A local conjurer recently exposed (?) the manifestations of a so-called medium, but has given Mr. Holtum a wide berth. Mr. Holtum leaves here on June 1 for Aspen and other eastern cities.

E. J. Bowtell has been lecturing at Bradbury hall, Brooklyn, N. Y., terminating April 30. Speaks at Newark, N. J., May 14. Desires engagements with societies and camp-meetings. May be addressed for the present, Asbury Park, N. J.

J. E. Steer, of West Branch, Iowa, writes that himself and a few friends who have been readers of our paper would very much like to employ some reliable materializing medium to come to that place, as they are very anxious to see for themselves some good materializing seances in their own rooms.

Mrs. Sallie C. Scovell has been lecturing and giving tests with excellent effect in the Catholic stronghold of Dubuque, Iowa. Catholics, materialists and members of other faiths have been converted to the light. The *Daily Ledger* gives appreciative reports of her meetings and tests. Mrs. Richings, a gracious and talented woman, gave effectual labor in the cause, and the result has been "a rattling among the dry bones." Mrs. Scovell comes to Chicago to the World's Fair Convention; and Mrs. Kates commences work in Dubuque on the 14th of May.

Alfred Millington, of Philadelphia, Pa., writes that after he was virtually killed by the doctors and buried by his friends, a spiritual healing medium restored him to life and health; and in view of the persecution being urged against spirit healers he feels it his duty to add his testimonial to their worth and benefit to mankind.

Large audiences continue to greet Frank T. Ripley at St. Paul, Minn., where he stays for another month. His address is 237 W. 5th street.

Rev. G. V. Cordingley, trance medium, of St. Louis, Mo., is now located at 140 Elizabeth street, this city. Mr. Cordingley is well and favorably known as a speaker and test medium.

E. Dressel, of Meridian, Kas., writes that Mrs. H. J. Crowe, their medium, is clairaudient, clairvoyant, an inspirational speaker, locates minerals in the earth—located coal on his farm—and is treating the sick with great success. Her services can be had during May and June.

R. B. Hall, of San Francisco, writes of the anniversary services at the Temple. In the morning Prof. Bell gave a ringing lecture, followed by test mediums. In the evening Mrs. J. J. Whitney led forth to a very large audience, giving names, times and places, and full particulars: She leaves for Chicago on the 8th, to attend the World's Fair. Ben Arney is making a success in his mediumship. The cause is prospering. Meetings are doing finely. Rev. N. P. Ravlin is lecturing for the Progressive Spiritualists—has good audiences and is well liked by all who know him.

Dr. F. W. Sanborn, of Scranton, Pa., writes that anniversary exercises were held in Scranton by the Spiritualists of Scranton and Wilkesbarre. Mrs. Fannie W. Sandham, inspirational lecturer and psychometrist, gave a lecture. J. R. Perry of Wilkesbarre presided. Lawyer Bunnell gave an interesting talk: Mr. Condit read a poem most beautiful in sentiment.

Phoebe G. Mohr, of Grand Rapids, Mich., writes that they hear grand accounts of Mr. Archer's mediumship; that his Grand Rapids friends knew that he was a fine medium, and are pleased to know what he can do, under good conditions.

G. F. Perkins writes from San Francisco, Cal., that they are holding meetings Sundays and Wednesdays, and will leave for Eastern cities about the 10th of May.

Prof. Henry W. Sinclair, the blind clairvoyant, speaker and test medium, is now located at 60 Vernon st., Springfield, Mass. Severe illness of his daughter has interrupted his business correspondence, but henceforth all letters will be promptly answered.

A. J. Dorsey, President North Star Spiritualist Association, writes that the camp-meeting bids fair to be most interesting. Good mediums, not engaged for the month of June, are requested to correspond with him. Address 56 Hotel Bortreau, St. Paul, Minn.

S. P. C., of Minneapolis, Minn., writes that they are having some very fine materializations through the mediumship of Mrs. Asplaw. At one recent circle the spirits came across the room in a good light and greeted their friends, shaking hands with them and making themselves fully recognized.

Mabel Kline writes that Prof. H. D. Barrett has been delivering very interesting lectures during April, in New Orleans. On the 23d, after reading a poem, he spoke on "The Moral and Spiritual Outlook for America," and was loudly applauded for his free and liberal views.

E. C. Pense, M. D., writes that Jules Wallace with his mediumistic powers is doing a great deal of good in St. Louis, giving tests and waking people up to the truth of Spiritualism.

Dr. Barker, of Seattle, Wash., writes that three meetings are held every Sunday in that city, besides the Children's Lyceum. The meetings of Mrs. C. Cornelius are crowded. She is intended to go away for a short time, on account of her health. Societies on the Pacific Coast needing the services of a speaker and first-class test medium, will do well to correspond with her.

The Humanitarian Society of St. Louis, Mo., organized by Jules Wallace, meets at Cooper Hall, 3500 Franklin ave., at 8 P. M. each Sunday. Lectures and tests are the order of exercises. The officers are: Mrs. Elvanger, president; Mrs. A. E. Sumner, secretary; Mr. Eagle, treasurer.

The able and eloquent inspirational speaker, Mrs. H. S. Lake, of Boston, will address a New Philadelphia, Ohio, audience at Eagle Hall, on the evenings of May 16, 17 and 18, 1893. No one should miss hearing this gifted orator on Spiritualism.

Spiritualists desiring to secure a copy of the proceedings of the Psychical Science Congress soon to meet in Chicago, free of cost, should send their names and address at once to Mrs. A. J. Allen, 12, 26th street, Chicago, Ill.

At a meeting of the First Spiritual Church of Aspen, Colorado, April 30, 1893, the society presented Mrs. Ada Foye with a handsome souvenir in the shape of a book, the cover being of celluloid, and hand-painted, containing resolutions of appreciation; also with a basket of roses, lilies and smilax. Mrs. Foye was taken completely by surprise, and thanked the society in a few well-chosen words. She speaks in Milwaukee this month. The resolutions declare that during her ministry the cause of Spiritualism in Aspen has been promoted as never before, and through her lectures and tests many have been convinced of the truths of Spiritualism.

Rex writes of visiting the meetings of the several societies in St. Louis, Mo. The First Society he found somewhat weakened by the forming of new societies from its hive. Mr. Brooks delivered a grand lecture. The Ladies' Humanitarian Society, whose stated object is charity—to help the needy irrespective of creed, race or color—had a good attendance. The Second Society holds a regular 'mediums' meeting, where all can go and exchange thoughts. The attendance was very large. Mr. Hadlock is chairman. At the meeting of Jules Wallace there were five hundred or more present. His tests caused great excitement among the skeptics present. He has caused much inquiry during his stay. There is a grand field in St. Louis for spiritual work.

The First German Society of Spiritualists of Chicago will meet at Robert Blum hall, 62 N. Clark street, northeast corner Michigan. Mr. F. Gordon White, the platform test medium, will be with us during the month of May. Meetings will be held every Sunday at 2:30 P. M.

HOME CIRCLES.

Psychical Experiences in Private Life.

Spiritualism is essentially a religion of the home and heart. The foundations upon which our faith rests are the direct and subjective facts of experience. It is well to add that these facts conform to the requirements of our age; they are verifiable whenever we present the requisite conditions. Hence, there is a sense in which our religion has a scientific basis. The term religion may be objected to by some. I will therefore calm the rising indignation of those who take exception to the use of the word, by stating that it does not here imply a body of theological doctrine, a ceremonial, a priestly hierarchy, but simply that faith in which, despite all differences of opinion, embodied and incarnate humanity are bound together. That is not true religion which divides mankind, but that which unites the race. Pardon this slight digression.

Public mediumship is a most useful and accessible institution. It affords opportunity for the novice to investigate. Through public media thousands have been convinced; but I venture the assertion that the stronghold of Spiritualism is in the family circle where some member of the household has developed mediumship. We cannot dispense with our public circle, but the formation of home circles will furnish conditions in which the very best results may be obtained. When the home medium is sufficiently developed, the most marvelous manifestations will take place when we least expect them. Not when we are sitting merely, but when we least expect them, our unseen visitors manifest their presence. Conditions are sometimes most favorable when our thoughts are occupied with the ordinary affairs of life.

Posts and authors are great students, but their inspiration comes not when they are most studious, as a rule, but when they are free from the cares of the library. Their studies have made their brain capable of receiving the inspiration, perhaps, but the masterpieces of their genius come when they least expect them. The writer during years of investigation has found invariably the best proofs of spirit presence when the medium and enquirer least anticipated such results. Of course, others may have found it otherwise, for in matters so subtle as those of a psychical nature, our experiences vary with our own differentiation.

Not only do individuals vary, but each individual is the subject of continual change. These differentiations and changes vary and modify the conditions under which manifestations take place. For this reason promiscuous circles are not the most satisfactory environment for investigation. Let every home be a sanctuary, let each family develop its own medium through which the angels shall minister to the spiritual needs of the household, and Spiritualism pure and holy shall bless the world. The requisite development will take time, but the results will amply reward the patience of those who will faithfully consecrate themselves to truth and await the response of the spirit.

Mediumship shows itself sometimes where we least expect to find it. In some cases the organism is prenatally evolved mediumistically, and therefore does not require to undergo those forms of development which characterize the varied degrees of latent mediumship in which more or less external aid is needed from the magnetizer or circle. Children not infrequently startle their parents by their utterances and wonderful pronouncements of clairvoyant descriptions.

I knew a family, living in Warsaw, England, a member of which was a very precocious little girl. She was only eight years old. One day the cemetery bell was tolling, and Maudie said:

"Mamma, what is that?"

"That's a bell tolling for somebody who has died, darling."

The child replied:

"In three weeks, mamma, in three weeks, that bell will toll for me."

The mother shuddered at the remark, but thinking it a childish fancy, tried to banish the feeling. She told her daughter not to say such dreadful things for they caused pain. The child went on playing. Day after day passed, and the child was in the best of health. A little more than two weeks elapsed and the child was stricken with fever, and in a day or two died. The mother had not in her anxiety recalled the child's premonition; but on the day of the funeral, when the bell was tolling, the words of little Maudie came back with terrible force:

"Mamma, in three weeks, in three weeks that bell will toll for me."

And lo, when the mother remembered, it was three weeks to the very day.

Before I left England on my first visit to America a married girl in Barrow-in-Furness described accurately experiences which I passed through four months later at Lake Pleasant, Mass. Some years prior to the experience just mentioned, on the occasion of my first visit to Barrow, a lady on greeting me at her home, suddenly became transfigured, and my mother's face with all the features and expression took the place of the normal form and features of the lady in question. I may here say, it was the first time the lady had ever met me, and further, that she knew nothing of my parentage.

In the spring of 1883, on the occasion of my first visit to Philadelphia, I met a few friends who had assembled to welcome me. During the evening a lady improvised several very fine pieces upon the piano. These were the product of an automatic influence which found its influx in the region of the elbows. She had tried in years past to learn music, but her instructor found in her a seemingly dull scholar. The thought of becoming accomplished in music was abandoned. This power came at length and the compositions in this case were masterly. The improvisations were, as a rule, a musical delineation of the person's life and character for whom the medium played.

Within the past few months I have witnessed projected letters, pellets containing Arabic, Persian and Samaritan, through a medium in private life. I know of a case—the details I cannot here publish—in which a deceased person fulfilled a contract made before death, after his translation to Spirit-life. This contract was of such a nature that no mind on earth could fulfill it. It also gave unmistakable evidence that he who made it still lives.

The very best evidences one could offer are often of such a nature that it would not be desirable to publish in full, and sometimes not at all. I shall select just a few cases from among many during the spring of 1893, I was visiting in northwestern Pennsylvania, and among my many friends there was a lady gifted with clairvoyance. One morning she handed me a letter which had been directed to me, in her care. Before I could open said letter, this lady began to read letters, which she said appeared upon the wall. A lengthy letter was thus read, and on opening my sealed letter, I found she had actually read my correspondent's letter. There was but one difference, and that was an addition which did not appear in the letter I held.

I am of a critical turn of mind, and my first thought was, had she opened and read my letter? I could not find any trace of tampering on the envelope. The letter caused me to take an immediate journey, and judge of my surprise when the writer of the letter informed me that an item which was intended to have been written had been omitted—and that omitted item was the very addition given by the clairvoyant. I must add that this item was not suggested in the subject-matter of the letter, and the letter was apparently complete without it. To say I felt ashamed of my suspicious nature is to put it mildly.

While speaking of letter-reading, I may mention the case of a lady in New York City who frequently reads sealed letters. Her husband has repeatedly acknowledged the exactness of these readings. This gift may be amusing or confusing, according to circumstances. I can testify to her accuracy in reading sealed letters, for I have had good proof. Not only have letters been read which came through the mail, but the contents of coming letters have been foretold. In such cases, however, the general rather than the particulars has been communicated. I have frequently written questions, addressing them to some departed friend, and then sealed securely in an envelope. In a day or two my replies would be given clairaudiently. On one occasion, however, the envelope had not left my hand, when a full and verbatim reply was given to every one of my questions, and the name with the relationship the spirit-bore to me was given. Through this same lady medium, to my personal knowledge, professional men, clergymen, an doctors, lawyers, and others in eminent positions have received evidences of a life beyond the grave. A gentleman of my acquaintance, residing in London, enters the state of trance, and while in that condition he writes the most excellent poetry. A book of such poems have long since been before the public, and the real author or authors remain a secret save to a few trusted friends. When engaged in business in that great metropolis of England, it was my good fortune to know many media who, unknown to any save a chosen few, as mediums, silently but substantially aided in bringing "the gospel of life and immortality to light."

One of the best materializing mediums I ever knew lived in Liverpool, and his sittings, given only to selected friends, were marvels beyond cavil. Some of the most skeptical men in that part of England received through him a death-blow to their materialism.

David Duguid, of Glasgow, a man who never received compensation for the exercise of his medial powers, has astonished hundreds with the phenomenal production of oil paintings.

Every phase of mediumship finds expression in the privacy of homes. My sole object in writing exclusively about unprofessional mediums is to stimulate, if possible, home investigation. Home circles, when wisely conducted, afford an opportunity to familiarize our children's mind with the facts of Spiritualism. The home circle, where the sitters are desirous of being led beyond the vestibule of the temple.

In this article we are narrating some of those occurrences in the "outer court," leaving the "holy of holies" to be entered by those only whose feet will not sledge, and whose hearts will respond to the Divine presence there revealed. Here the voice of truth is heard; here the angels from the innermost are seen, and the deeper arcana of the soul are made known.

I must not occupy too much space, or tire the patience of the reader, though a host of facts crowd my mind; should these find room in your eyes, more may seek publication ere long. In clairaudience, clairvoyance, and psychometry, we have the evidence that man is a spirit, here and now; while in the clearest manifestations of spirit identity we have proof that man liveth after the change called death. Let us not think the time wasted which we devote to the development of the spiritual faculties and powers. In the sanctity of the home we find the atmosphere most conducive to their unfoldment.

Gather around the hearthstone in loving remembrance of those gone before, divest the heart and mind of self-regarding thoughts and desires; lay aside those habits which shut the atmosphere of the body, and in accordance to the law of spiritual and moral affinity, the angels shall enter your dwelling and make the habitation holy.

"How pure in heart and sound in head, With what Divine affections bold, Should be the man whose thoughts would hold An hour's communion with the dead."

WALTER HOWELL.

New York: 258 West 35th street.

Passed to Spirit-Life.

Passed to Spirit-life, from his home in Decatur, Michigan, April 12th, 1893, Willard De Moss. He was a Spiritualist and medium.

Passed to Spirit-life, Nell E., infant son of J. W. and Katie George, of Lincoln, Neb., aged nine months and eight days. Little Nell, added to that happy family in heaven, makes five, all of whom are being reared and guarded by loving angels.

W. S. GRAY.

Julius Carroll passed to Spirit-life from his home in Foxboro, Mass., on Tuesday, April 25, 1893. He was for many years identified with the cause of Spiritualism in Providence, R. I. Burial service was conducted by Dr. H. B. Storer, of Boston. A memorial service was held at Columbian Hall, Sunday, April 29th. Mr. F. A. Wiggins delivered an eulogy, paying proper tribute to his zeal and energy in the cause, and his devotion to its principles. WM. H. WHEATON.

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